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THE PHILOSOPHICAL JOURNAL

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VOL. 38. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 4, 1901.

{ 1429 Market-st. Between 10 & 11th-sts. } NO. 18.

THE TENDRIL'S FAITH.

Under the snow in the dark and the cold
A pale little tendril was humming;
Sweetly it sang 'neath the frozen mold
Of the beautiful days that were coming.
"How foolish your songs!" said a lump of
clay;
"What is there, I ask, to prove them?
Just look at these walls between you and
the day— [them]
How can you have power to remove
But under the ice and under the snow
The pale little sprout kept singing;
"I cannot tell how, but I know, I know—
I know what the days are bringing.
"Buds and blossoms and buzzing bees,
Blue, blue skies above me; [trees,
Bloom on the meadow, and buds on the
And a great, glad sun to love me."
Then a pebble spoke up. "You are quite
absurd."
It said, "with your song's insistence;
For I never saw a tree or a bird, fence."
So of course there are none in exist-
But "I know, I know," the tendril cried,
In beautiful, sweet unreason—
Till lo! from its prison glorified,
It burst in the glad Spring season!
ELLA WHEELER WILCOX.

Then she was asked where Mme. Martin was at the moment, and replied that she was putting up clothes to dry in her garden, a statement which was found to be correct. By suggestion she was also made to state the value of different pieces of money concealed in another person's hand.

On May 22 the patient, who was still in the cataleptic trance, was ordered to rise. She replied, 'No, no,' and refused to do so, but added that she would get up on Friday, May 24, at three in the afternoon. And on the day she named, about 2:30 p.m., after several deep breaths, her muscles began to relax, her limbs lost their rigidity, she heard all the questions that were put to her, and exactly at three o'clock she awoke out of the trance in which she had been for eight days.—*London Daily Mail*.

resident of the Smith mansion was Gerrit Smith, a wealthy man and an abolitionist of national reputation. Around the house there were large, well-kept gardens, and these were tunneled extensively to serve the purposes of the famous "underground railway" for the escape of fugitive slaves. The Mrs. Gerrit Smith of that day was in full accord with her husband.

One afternoon in August the family were about the tea-table. It was 6 o'clock in the afternoon, the fashion at Peterboro being to dine at noon and to have supper in the evening.

The house is one of the quaint, restful and roomy mansions known to the past and now often imitated in the dwellings of the newly rich. There is a wide hall running through the middle. On one side of this are the library and the din-

dark wall. Besides, 6 o'clock in the Summer-time comes early, and the whole house was as light as at midday.

Mrs. Gerrit Smith sat at the dining-room exactly opposite the doors opening into the drawing-room, and facing them. Dr. Smith sat at the end of the board, his side to the doors. The two other ladies sat with their backs to the doors and facing the younger Mrs. Smith. Suddenly Mrs. Smith saw a figure pacing up and down the drawing-room. There were no other guests in the house, and she looked the second time, with natural curiosity.

The whole figure was then plain. It was that of a slight, white-haired woman dressed in the fashion of bygone times. She wore a gray dress with a full skirt and trim-fitting waist. About her neck was a white kerchief. She walked lightly and aimlessly and seemed perfectly at home, as the mistress of a house might in walking in her own room. The most striking fact, however, was a certain peculiar forward bend of the neck, graceful and characteristic. The figure walked with hands folded in front and did not look about curiously at anything.

Mrs. Smith noted these things casually, as her eye fell on the visitor. Something about it startled her slightly, and just what this something was Mrs. Smith has never been able to say.

"Who is in the next room?" she asked.

"It must be one of the maids," said Mrs. Green Smith, naturally.

"No, no," said Mrs. Dr. Smith, "I do not think it is one of the maids."

She arose from the table and stepped across into the drawing-room. No one was there.

Mrs. Smith had seen the vision as clearly as she saw the furniture or as she saw the family at the dining-table and she was certain of it. So she surmised that the white-haired old lady in the gray dress had stepped out into the hall, and from the other door of the drawing-room. There was no one in the hall, and no trace of such a figure on the big pillared veranda in front.

By this time the rest of the family had become interested, and they, too, looked about.

The most minute search, however, failed to reveal any one around the place except the family and the servants.

Finally the elder Mrs. Gerrit Smith, the mistress of the house, asked: "What did the woman look like?" The younger woman described her, mentioning her dress, and the fact that she walked up and down with her hands clasped.

BORDERLAND

An Eight Weeks' Trance.

Dr. Lancereaux of the French Academy of Medicine, thus describes one of the most curious cases that has ever engaged his attention.

The subject was a young country girl, fourteen years of age, who fell into a cataleptic trance. All her members became as rigid as a bar of iron, and it was impossible, notwithstanding the greatest efforts, to fold her arms or move her legs in any way. Deep pricks made in the skin resulted neither in pain nor bleeding, and there was a complete insensibility to variations of temperature.

The attack commenced on March 31 at 8:30 p.m. by a series of sudden convulsions, and on the following day, April 1, the young girl fell into a cataleptic state and remained in it until 2 p.m. From that date till April 5 convulsive fits and cataleptic seizures alternated.

On May 21 Dr. Fournier saw the patient in company with a confrere and a third person skilled in hypnotism. The latter tried, but unsuccessfully, to make the patient speak. However, on suggestion that she should cry the tears came into her eyes, and on the suggestion that she should laugh she laughed most heartily.

She was told to raise her arm, and immediately the member which had been immovable became supple and was slowly elevated.

Saw a Materialized Spirit.

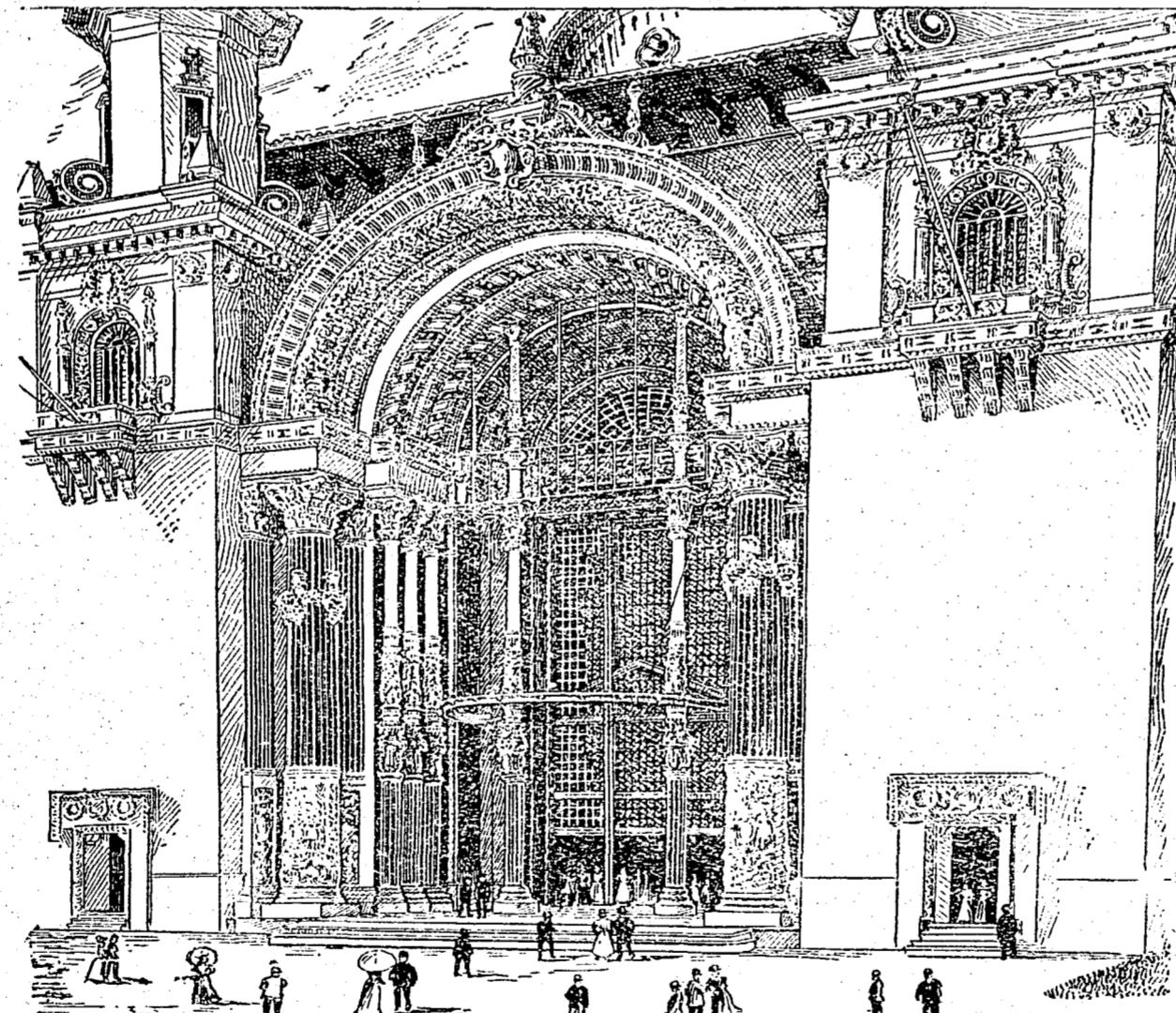
Mrs. Smith is the wife of Dr. Gerrit Smith, the composer, organist of the South Church, at the corner of 38th St. and Madison Ave., New York.

The Smith homestead at Peterboro, near Cazenovia, is one of the oldest family estates in the country.

Previous to the Civil War, and along the forties and fifties, the

ing-room; on the other is an immense drawing-room as large as a Fifth avenue ball-room. Off the drawing-room is a conservatory facing the west.

On the afternoon in question the sun streamed through the conservatory window and lighted up every nook and corner of the drawing-room. From the hall and the dining-room across it objects under the sunshine were thrown into relief like a medallion upon a



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Opened at Buffalo, N.Y., May 1, 1901.

Philosophical Journal.

"Why, that's mother!" exclaimed Mrs. Smith.

The New York woman added that she had noticed the bent head of the figure.

"Grandmother exactly!" said Mrs. Green Smith. "That bend of the neck is peculiar to the Fitzhughs."

Mrs. Gerrit Smith, the grandmother, had been a Fitzhugh, of Virginia.

In short, the figure which Mrs. Dr. Smith had observed walking quietly in the drawing room corresponded exactly to that of the former mistress of the house, who had been dead many years. An examination of the old portraits corroborated the evidence of her eyes.

Strange to say, it then came out that the drawing room had at one time been divided into two apartments. The room at the back was Grandmother Smith's sitting room. She was accustomed to have her tea there at 6 o'clock in the afternoon. After tea she always walked up and down in the twilight, her hands habitually folded, her head bent.—*New York World.*

Telepathy and Death.

Writing from St. Petersburg on Monday, Feb. 4, a correspondent of the *Daily Mail* says:

An interesting case of telepathic feeling occurred here on the day of Verdi's death. A musical party took place in a private house. The night was spent in singing and piano playing. At 4 o'clock in the morning the wife of the host suddenly expressed a desire to hear Verdi's music. "Aida! Aida!" she cried, much excited. One of the guests played the duet of the last act of Aida. Another guest who was listening attentively suddenly felt that Verdi was dying at that moment, and as soon as the duet was over called out: "Ladies and gentlemen, Verdi is no more; let us honor his memory." Pulling out his watch he added: "Now it is ten minutes past four, and at this very moment Verdi has died." Most of the guests laughed at the idea. Next day the newspapers brought the news of Verdi's death, that he died at 2:45 on Sunday morning. As there is a difference of one hour and 25 minutes between Milan and St. Petersburg time, Verdi actually died at the very moment the musician declared.—*Two Worlds.*

The Man Who Goes Alone.

GEORGE A. FULLER, M. D.

"The man who goes alone can start to-day; but he who travels with another must wait until that other is ready, and it may be a long time before they get off."—*Thoreau, Walden*, p. 83.

These words of Thoreau strike home to every thinking man and woman. How many opportunities are frittered away simply because those whom we call our friends are not ready to start with us, and we wait for them until the golden moment has sunk forever in the past. Truly there are days in one's life when one must go alone, hours when no companionship can be tolerated.

The self-poised man becomes the center of his own world. His thoughts flash out flame-like meteors in the midnight sky. His soul is truly charged with celestial fire, and angels, whose countenances shine with the divine light, are his associates.

Emerson said: "Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will enfold its great proportions." Spirit is the only creative force in the universe. Your world must be projected from within, and adapted to your own individual idiosyncrasies. Your outward life must correspond to the idea within your mind. Then will its great proportions appear. Then only will your spirit find its proper niche in the universe.

When Copernicus appeared, the learned men of the world believed this earth was flat, and, likewise, the center of the solar system. This idea was also incorporated into the religious thought of the age. And the inquisition stared him in the face who dared to dispute it. Copernicus for a long time knew that the Ptolemaic idea was false, for he alone had blazed out a new path in science, and had walked among the stars, but he lacked the courage to proclaim the new truths until near the end of his mortal journey. And when the proofs of his great work were placed in his dying hands he could not fully realize their meaning.

In those days only the bravest of men dared make known to the world their discoveries in the almost untrodden fields of science. The Inquisition condemned all innovations as heretical. While astronomers claim that the work of Copernicus, entitled "De Revolutionibus," completely changed the whole science of astronomy, the church condemned it as utterly "contrary to the Holy Scriptures."

Who could share with Galileo his midnight vigils? Untrodden fields had long waited the footsteps of this intrepid explorer. The heavens were about to give up many of their coveted secrets. They could not brook the presence of the stranger; only their most intimate friends, this rare spirit, could be present when the long silence was broken. Alone he must keep his tryst with the stars. His love of truth was invincible, and his abhorrence of that spiritual despotism that lurked behind and within the Roman church was most intense.

Sir David Brewster declares that "The scientific character of Galileo, and his method of investigating truth, demand our warmest admiration. The number and ingenuity of his inventions, the brilliant discoveries which he made in the heavens, and the depth and beauty of his researches respecting the laws of motion, have gained him the admiration of every succeeding age, and have placed him next to Newton in the lists of original and inventive genius.

It is a most remarkable fact in the history of astronomical science that three of her most gifted sons conducted observations at the same time—Tycho Brahe, Kepler and Galileo. The first laid the very foundations upon which the science of astronomy now rests, by means of a vast series of observations with very intricate instruments, constructed under his own supervision and very largely by his own hands. The second, from a study of the observations of the past, discovered those laws which have made his name immortal; and the last gave to us new celestial bodies and new systems previously unknown to the world. These men did not wait for others to get ready to accompany them; they did not even tell others that they were ready to start. Instead, they pushed bravely forward alone and

carved their names upon the firmament.

With the exception of Shakespeare, Newton stands out pre-eminently the greatest genius England has produced. His "Principia" has been characterized as an "incomparable, an immortal work" (Draper), and, might I not add, a complete demonstration that the universe is not governed by caprice or Providential interventions, but instead by irrevocable law, and that order reigns throughout heaven's vast domain. Surely he trod all alone the air of the highest heavens.

Who is there that has not heard of Bruno, one of the noblest of Italy's sons? He was intended for the church, and early had become a Dominican; but his intellect would not allow him to accept the dogmas of transubstantiation and the immaculate conception. Too proud and brave and noble to conceal the convictions of his soul, he soon fell under the censure of the authorities of Rome, and was obliged to seek refuge in Switzerland, France, England and Germany. The sleuthhounds of the Inquisition were ever on his track, and finally he was arrested in Venice and imprisoned for six years, without books, paper or friends. The so-called spiritual authorities of the church finally removed him to Rome, where he was accused as a heretic, and the special charge made against him being that he had taught the plurality of worlds. After two years' imprisonment he was brought before the judges, and, refusing to recant, was delivered to the secular authorities to be punished "as mercifully as possible and without the shedding of blood"—the polite way the Roman Church had of saying: "Burn the prisoner at the stake." Knowing that his works would live after him, he said to his judges: "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

Brave words, most truly spoken, for that church which condemned trembles even to this day at the sound of thy name. The philosophy of Bruno gave to the world a broader conception of religion, and the intimate relationship existing between the "all in all" and the universe—that the universe is sustained by an all-pervading intellect, and if this force should be withdrawn all would be dissipated. Thou didst not wait for the church to be ready to walk with thee; but, like a brave man, thou didst start out on thy journey alone, and now, after the lapse of more than 200 years, many are willing and ready to walk abreast with thee.

Voltaire was the first in modern times to take the mask of fable from history. With the rarest of all tools did he labor, for he was possessed with the keenest of wit and the sublimest of reasoning powers. He fairly laughed out of history the follies and fables that had been cherished for centuries. Every modern historian is indebted to Voltaire for his knowledge that makes it possible for him to write history. Paine, Ingersoll, and a great host of other liberals, are simply so many stars shining in the clear atmosphere of the heavens he discovered. He punctured all the creeds of Christendom—immediately they all collapsed. Ingersoll closes his oration upon Voltaire with these ringing words: "From his throne at the foot of the Alps he pointed the finger of scorn at every hypocrite in Europe. For half a century,

past rack and stake, past dungeon and cathedral, past altar and throne, he carried with brave hands the sacred torch of Reason, whose light at last will flood the world."

Alone he stood, like some storm-defying mighty crag, the sentinel of the ages, laughing at the seeming victory of wrong and oppression, for he knew in the end might must triumph over right.

Robert Boyle was largely instrumental in laying the foundation of modern chemistry. He would not accept the theories put forth by the learned men of his time unless proven by facts to be true. He was king among experimenters and investigators, and the light of his genius certainly helped to lift the new science out of the embrace of alchemy. In the age in which he lived he stood almost alone, and walked with fearless tread along new paths, that continually brought into view new wonderlands.

In the early days the grand old pioneers did not wait for others to start with them. Imbued with the spirit of the new, they cleared new pathways through untrodden fields.

In our few gleanings from the pages of history, have we not proven how true are the words that we quoted at the beginning? Surely only "the man who goes alone can start to-day," for if he waited for the world to get ready to accompany him, he may never commence his journey. The majority of people must see others well on their journey before they are aroused to the necessity of making an effort for themselves. Have we not seen this exemplified again and again? The few brave pioneers blazed the way along paths where mortal foot had never pressed. And now, after they have gone a long way on their journey, the world comes rushing after them.—*Two Worlds.*

Sleeping and Dreaming.

JAMES MARTIN.

Among the many singular things connected with our being, that of sleeping and dreaming is surely the most mysterious. Sleep, though an every-night affair, may be said to be the most wonderful of the phenomena of existence. Next to death, it is the great mystery. Does the soul sleep? Does it, like the body, need repose?

What happens to the mental powers when the body is asleep? Is the intelligence that dreams the same as that which directs the waking hours? At times it would seem so, for the dreaming mind often remembers accurately and vividly what was done by the self of daylight and consciousness. Yet again, we are often entirely different beings in sleep. The brave man becomes a coward, the coward a hero, the unhappy man a creature of joyous impulses, the misanthrope a lover of his kind.

It will be noticed, also, that if we have a dreaming discussion with a friend, we, at times, evince intellectual powers beyond our normal waking abilities. In like manner, we may work, to a solution, a difficult problem that had baffled our waking hours, and may even string together a number of verses of poetry that we would otherwise be utterly incapable of. It is to be regretted that, on our awakening, these bright ideas generally fade from our memory, so that they are seldom preserved.

But where is the mind of him, at the time he does not dream, or is

unconscious of dreaming? He can only say, mentally: "I was dead; the time, so far as my memory serves me, was an absolute blank." Some reflective men, students of the occult, are of opinion that, at times, when we dream, an "entity" takes possession of our body and directs our brain, while the soul, for the time being, has taken its departure, holding, meanwhile, a magnetic attachment to the body, which instantly impels its return, however far away it may be, on symptoms of the body's awakening. The same opinion infers that the reason for the soul's temporary leaving the body is, that the body is not the true or desirable home of the soul, although by some law it has to abide by it while it is in existence.

When we dream of being engaged in some occupation, we do not always act as we would wish, but are impelled, by a sense of duty, or other cause, to accomplish that which is set before us. Another remarkable thing is that nothing, however extraordinary it may be, unduly surprises us. We never, for one moment, believe that the thing we see is an impossibility. There it is, tangible, as it were, before our eyes, although—it may be observed—that we do not see by the eyes, but by some interior sense. It will be noticed also that any untoward circumstance, in which our mind is, as it were, overwrought, generally causes, at the same time, such a physical commotion as to awaken us.

Sleep is so common that we seldom reflect upon it. Yet if we come unexpectedly into the presence of a person asleep and our mind is unoccupied and quiescent at the time, something akin to a feeling of awe is apt to steal upon us. We feel that we are in the presence of one of the mysteries of existence.

There is the recumbent figure, utterly oblivious to all his surroundings. Were he our greatest enemy, and we desired to make reprisals for injuries inflicted, he is entirely at our mercy. A whiff of chloroform would cause his spirit to speedily take its flight from its tenement of clay, leaving it, seemingly, still slumbering.

Another thing that is worthy of note is that, let us try as we will, we are not able to determine the exact moment of going to sleep and losing consciousness. This may be owing to the fact of—as we are informed by medical authority—that all our senses do not go to sleep simultaneously. The eyelids, as it were, take the lead then taste, smelling, hearing and touch. Touch, though the last to sleep, is the first to awaken—we are easily awakened by touch—smell is the last to awaken. The tangible parts of our body which go to sleep first are the feet; hence the propriety of having warm feet on retiring. Here are some reflections on the subject by great men. Kant says, "We always dream when asleep. To cease to dream would be to cease to live. We dream more in a minute than we can act in a day."

Plato says: "The mind is never dormant." Sir William Hamilton, in like manner says, "The mind is never wholly inactive: to have no recollection of our dreams does not prove that we have not dreamt." As an instance how particular dreams may be prompted, it is said that a certain person on going to bed with a bottle of hot water at his feet, dreamt that he was walk-

ing to Mount Etna and found the heat insufferable. In like manner, a blister applied to the head of another individual caused him to dream of being scalped by Indians. Dr. Johnson mentions that, in a dream, while discussing with a gentleman, a certain matter, the gentleman got the better of him in the argument. This, as may readily be supposed, annoyed the Doctor, for few in this respect, were equal to him in his waking hours. But he consoled himself when he reflected that it was his own brain that provided the arguments on both sides. This conclusion of the Doctor may be questioned. Innumerable instances are mentioned of meritorious literary works being accomplished in dreams. Here are a few. The history of Dion Cassius was due to a dream. Dreams turned both Æschylus and Cædmus to poetry. The finest line in Campbell's, "Lochiel's Morning" the line on which the poem is founded, "and coming events cast their shadows before," was given to him in a dream. Condorcet worked in dreams, calculations which had baffled him when awake. Tartin a distinguished violin player got the Devil's Sonata" in a dream. Coleridge composed his "Kubla Khan" in a dream. Although these incidents and compositions are attributed to dreams. Spiritualists will much question that the whole of them are due to that source, especially the immediately preceding. It is much more likely that the inspiration which produced the "Devil's Sonata" and, in a special degree, "Kubla Khan" was due to spirit influence, which could not be used on the organism of Coleridge when awake, from too great activity of the brain or from some other cause.

It is said also that Socrates, in a dream, was ordered to verify the fables of Æsop. Now, it is well known, that Socrates held intercourse with spirits and an order of that kind would be more likely to come direct. Socrates was a pronounced spiritualist; only a good spiritualist could esteem it "a gain to die" and he met death with a serenity that was commensurate with his principles. On the last day of his intercourse with his friends—previous to his drinking the hemlock—he gave the most admirable and convincing arguments, that were ever offered by the human intellect, for the immortality of the soul, and further said: "It is not Socrates that you will see put into the ground, but the worn out garments that impeded his flight to the Elysian Fields, where he will soon be happy in the society of the good and great who have gone before."

Effect of Self-Approval.

MRS. O. N. DENNY.

Lately, the thought that we should cultivate a very different attitude of mind toward ourselves, our own personality, is borne in upon me so strongly that I am sure there is something in it. We should try the power and effect of turning our warm, strong, steady, loving thought in upon ourselves. I mean our bodily self, or that inner mental self which is absolutely at one with the body. It seems to me that it cannot have free course to make the body beautiful, or give to us largely of its wisdom—that wisdom and intelligence which it has by virtue of its connection with the Infinite—until we can turn to it

with feelings of approval, withholding from our bodily selves all criticism, judgment and fault-finding.

The most of us have the habit of blaming ourselves for every little mistake or supposed inattention to the little things that fill our daily life, or some oversight. Even as young people we begin by being dissatisfied with our bodies in some particular. We wish to be taller or shorter, and are cross or discontented with ourselves because of this defect; or we want different colored hair or eyes, and pick flaws in our bodily selves in this way from our early youth, thereby engendering a feeling of discontent toward ourselves. And this is calculated to discourage this inner mental person.

By and by some one comes along who thinks we are very nice and about right just as we are, tall or short, hair, eyes and all, and how happy we are for a while! We actually seem to like ourselves better, and it makes our eyes beam with gladness and paints our cheeks with such a dainty, fresh color we really are more beautiful. And what does this, if it is not this inner bodily self, meeting with the approval (love) of some one from without, which has been withheld by ourselves from ourselves? The story of "The Transfiguration of Philura" portrays or suggests this idea. She was transfigured by her own warming, life-giving thought of approval toward herself. After she found her kingdom of Good and his rightness, all other things were added. It was her own approval (or love, if you like—such love as the best of mothers and fathers feel for their darlings) of herself and by herself that did this for her.—*Freedom.*

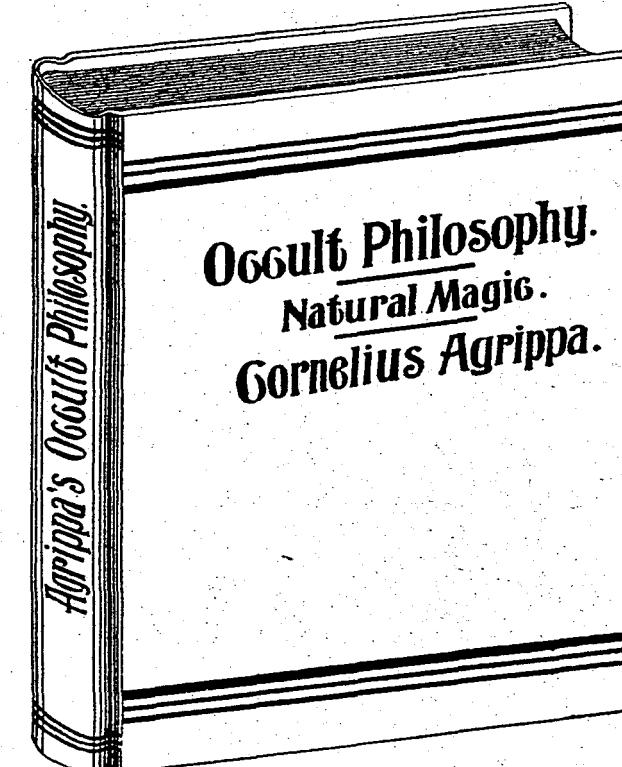
Value of Mediumship.

All the vast good that Modern Spiritualism has brought to the human family, has come through mediumship, and when we inventory these gifts from the spirit-world and offer up our thanksgivings for them as we should, let none forget the humble instruments without which we should never have been thus benefited and blessed! Instead of tabooing mediumship, as the arch enemies of Spiritualism advise and themselves do, let us take council of Paul to "Seek after spiritual gifts" and so cultivate and develop mediumship, that when we "covet earnestly the best gifts," we shall be sure to get them.

Mediumship is a sacred gift of Mother Nature, and, although like all others, it may be perverted to selfish and unholly uses, rightly used it is the key to heaven, an instrument of the angels, and the conduit of divine truth to inspire, ennoble and spiritually exalt the human race, and woe be to those who abuse it, refuse it, or taboo it! —*Banner of Light.*

Remarkable Book.

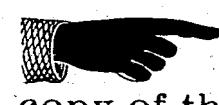
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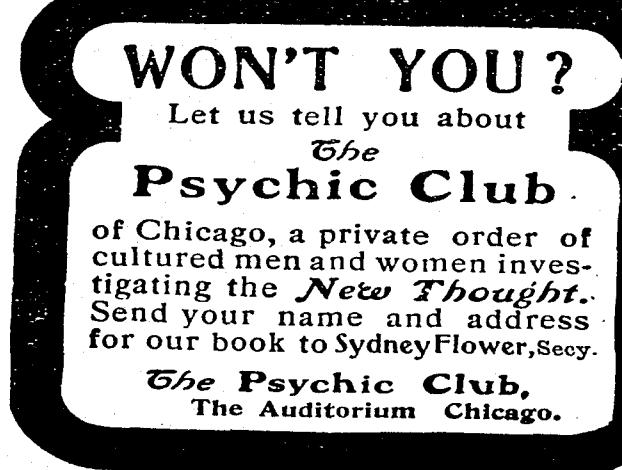
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PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
1429 Market St., San Francisco, Cal.
Between 10th and 11th Streets.

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NOTE This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MAY 4, 1901.

Prof. W. M. Lockwood will spend the entire summer at Lily Dale, N. Y., attending the regular camp-meeting there, as well as conducting classes in his specialty.

Mrs. Ada Foye opened her second session in Melbourne, Australia, on Feb. 5, 1901. This gifted medium is meeting with great success in that far-off country. Her many friends in America will be glad to learn this.

Mr. W. J. Colville has been delivering lectures in Glenelg and Adelaide, Australia, with great success. His engagements for the future are Melbourne and Sydney, where extensive preparations have been made for courses of lectures by this inspired lecturer.

Mr. Eugene Del Mar, editor of *Mental Science*, a monthly published at 27 Williams St., New York, is on a visit in San Francisco, getting acquainted with the Mental Science people of this city. He is an educated and polished gentleman.

Happiness is the natural ideal of mankind—yet how few ever reach their ideal. Happy people attract just like a lodestone does a magnet. How much brighter would this world be if people would only try to be happy and make others the same.

Magnetic Healers Fined. Prof. Stephen A. Weltmer and Joseph H. Kelly, former president and secretary of the Weltmer Institute of Magnetic Healing, at Nevada, Mo., were on April 26 each fined \$1,500 by Judge Phillips in the United States District Court. They gave "absent treatments" and were charged with using the mails for fraudulent purposes.

Medical Legislation.

The Medical Bill in N. Y. has not become a law. By the strenuous exertions of Judge Dailey of New York, it has been pigeon-holed, and will probably remain in that tomb to decay.

Moses Hull, the able speaker and author, did much to aid in its defeat, in connection with other noble workers. The *Banner of Light* of last week published an item, which seems to have puzzled some of the legislators by its unselfishness and devotion to principle. It is as follows:

Moses Hull was asked by a member of the New York Legislature if he would oppose the Wagner Bill, if it were amended so as to exclude magnetic healers and clairvoyants from its provisions. "Yes, sir," was that noble patriot's reply; "I oppose that bill on principle, and not for selfish gain to anyone." "Well," said the legislator, "you are the only one thus far whom I have found who takes that position. The Christian Scientists, Osteopaths and other irregular schools have stated that they would not care if the bill did pass, provided they secured exemption. They were seeking personal advantage—not principle."

Wireless Telegraphy.—The successful operation of wireless telegraphy means a great deal to the world. Marconi has done much to perfect the system since he first discovered it. The early idea was carried out by an elaborate set of instruments and apparatus, and an aerial wire hung from a tall mast. But the aerial wire and the tall masts have been replaced by more modern apparatus, and a cylinder but a few feet high is now employed in the service.

Marconi has successfully introduced the duplex telegraphy into his system, a step significant of wonderful advancement. The Marconi system can be used in any kind of weather, fog or fine, wet or dry, in fact it works better in wet weather than on a fine day.

Magnetism is but little understood, but it is a mighty factor in our lives, nevertheless. An exchange gives this interesting illustration of its effect in one particular case, which is but a sample of many others:

When we come in contact with an object our magnetism clings to it. This magnetism may be sensed or felt by sensitives, oftentimes giving them the same feelings that we had when the magnetism was thrown off. I knew a couple who, when first married, slept on a mattress that had been given them by his mother. They were both sensitive, but healthy. They noticed that frequently before retiring for the night they would be entirely free from pain, but would begin to ache and feel bad as soon as they got in bed. After these experiences continued for some time, they learned or remembered that the mattress had been used by sick people. They discarded it, got a new one, and the distressing experiences ceased.

Man, Know Thyself.

This wise remark, though somewhat aged, is ever timely. To know and understand his powers, his nature, his destiny, is the duty of every human being. The lack of this knowledge has produced much misery in past ages, has confused the mind and allowed cunning and crafty persons to enslave their fellow-beings, both mentally and physically. *Equity* very pertinently puts this thought into the following words:

Every man ought to know just what he is, what power he possesses and how he can unfold all that is best within himself. To make any progress in this direction he must learn to think for himself and not to accept any opinion just because it has been expressed by some other person. He should carefully study every question for himself and formulate his own opinions, without ignoring, or disparaging, but by the aid of the honest opinions of others.

Our New Catalogue of Standard Books on all the lines of the new thought of this ever-advancing age, is just issued. It contains a list of titles and prices of about 1,500 Books and Pamphlets, and will be sent free to any address upon application. Our people should possess Books on the liberal thought of the age, so as to lend them to others to read, for propaganda work. We have also a few second-hand Books, which are offered at half-price.

Moses Hull, the noted Spiritualist lecturer and author, is spending the summer at his cottage in Lily Dale, N. Y., where all communications should be hereafter sent. He will be a constant attendant at the camp-meeting there this summer.

They Saw Spirits.—Ezekiel, Zachariah, Paul, John, and other men of Bible times saw the World of Spirits. It was not only visible but tangible to them. They saw temples, palaces, rivers and mountains, fountains, plains and trees. They say they did, and if these things were then, they certainly were before and are now. John said he saw people clothed in white raiment "over there" and also saw clouds and rainbows, books, harps, thrones, horses and chariots.

THOMAS B. WILSON.

LESSONS IN MENTAL SCIENCE, by Anna Vaile Switzer, Portland, Ore., author of "Influence of Thought." Price, 40c. For sale at this office.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

Sample Copies of this JOURNAL are furnished free to all on application. If you have friends to whom you want samples sent, send us the addresses. We will send them free.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

DEATH; THE MEANING AND RESULT. John K. Wilson. 560 pages. Price \$1.25. Lily Dale, N. Y., Sunflower Publishing Co. For sale at this office.

This book contains a remarkable account of psychic experiences occurring in the office of a well-known member of the Pennsylvania Bar.

In the privacy of his own office, with the aid of a few friends, a series of the most remarkable phenomena of modern times took place. Friends, long since mourned as dead, returned and were plainly seen by the clairvoyant members of the party, and by the aid of an ordinary telegraph instrument they gave messages, identifying themselves beyond a possible doubt, and proving conclusively that death is only the stepping stone to a higher life in which all of the faculties are more strongly alert than in this life.

It portrays the life and characteristics of the denizens of the other world, tells of their pleasures and sorrows, of the obstacles they have to surmount and of their likes and dislikes.

Being given independently, there is no chance to say that "telepathy," "unconscious mental cerebration," or anything else has tempered these communications. As it was produced by private people, without being paid seances, it is free from the charge that "money was back of it." In fact, it is a most remarkable book.

The Breath of Life is a new monthly edited by Rev. S. C. Greathead, at Clifford, Mich. at \$1.00 a year. The editor has just severed his connection with the Methodist Church, for years, where he has been one of its brightest ministers.

Charles Ferguson's book, "The Religion of Democracy," published by Funk & Wagnalls Co., New York, a few weeks ago, is attracting very wide attention. The San Francisco *Examiner* devoted a page to it as a special feature some time ago, giving pictures of Socrates, Plato, Marcus Aurelius, Emerson, Carlyle and Ferguson as the seven great philosophers of the world.

The Arena for May is an especially fine number. Editor Flower proposes the formation of "An Army of Wealth-Creators vs. an Army of Destruction," in the Far East. Editor Patterson has a signed essay on the Parting of the Ways, in which some excellent advice is offered to the modern orthodox church. Editor McLean announces a symposium on Christian Science for the June number. Alliance Pub. Co., New York. 25c.

No one will fail to find pleasant, profitable diversion in the May Ladies' Home Journal. Its 30 and more contributors cover a wide range of interesting subjects. The half a dozen or more notable pictorial features include In the Fold, the best photograph of the 27,000 submitted in the JOURNAL'S contest; a page reproduction of W. L. Taylor's painting, President Lincoln's Call for Volunteers, and A Glimpse of Picturesque Canada. Curtis Pub. Co., Philadelphia. 10c.

Philosophical Journal.

The Name on the Sky is the title of a new weekly paper edited by C. W. Dean at 95 Washington St., Chicago, Ill. Its price is \$4.00 a year; sample copy, 10c. It is devoted to a new order of things for the entire world, which, it is said, will supplant all the present methods and business. It is edited from the spirit-world by a number of those who were prominent as editors and publishers during their earth-life. Each number contains messages from prominent spirit people, as well as the spirit editors.

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VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY, by J. M. Peebles. A. M., M.D., Ph.D. Battle Creek, Michigan: Temple of Health Publishing Co., Upton Court. 326 pp., cloth, gilt. Price, \$1.25. For sale at this office.

The Science of Sociology, by Walter E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 184

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Before announced.....\$24.00
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W. J. HOWDEN.

110 First St. East, Flint, Mich.

MRS. DR. BARKER:

Enclosed you will find an order for medicine for my sister in Port Elgin. She writes and tells me it has helped her so much she is able to go out in winter weather, which she has not been able to do in six or seven years. She went out in Summer, but not in Winter. That is so encouraging. I do hope she will continue to improve, as she is so happy to think she is getting better. My sister's address is, Miss Lizzie Robertson, Port Elgin, Ontario.

JENNIE ROBERTSON,
158 Emerson St., Rochester, N. Y.

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Mediums' Directory

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Fred P. Evans, the celebrated medium for independent slate-writing and clairvoyance, gives seances daily. Send stamp for circular of mediumship. Office, The Occult Book Store, 103 West 42nd St., New York City.

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Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.

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MEDA'S MESSAGE.

There is sunshine on the angel side—
The clouds have passed away;
Oh! dark were the many suffering hours
Passed here from day to day.
Yea, nevermore shall darkness
Observe the bright sunlight;
On the angel side of the river
The day is always bright.
No pain nor sorrow weighs us down;
Mistakes—there are none here;
There's always smiles and kisses
From those we hold so dear.
Exchange again—no, never
For material life on earth;
We are all rejoicing every hour
For this grand and noble birth.
Now, mother, sisters, brother,
Don't grieve; I am sure you can
Throw off that sorrowful feeling;
Don't wish me back again,
Into that land of sorrow,
Into that land of pain:
For I am out in the beautiful sunshine,
Traveling down the greenest lane.
And beyond is our beautiful mansion;
Oh, could you see the flowers
That grow in such profusion
In this glorious land of ours.
I am sure you would all be praying
For the day to come when you
Could see them open the portals
And bid you all pass through.
EMMA H. PADDOCK, Los Angeles, Cal.



The Editor is not responsible for the opinions of correspondents.

Letter from Santa Barbara.

TO THE EDITOR:

Some time ago the official department of the spiritual fraternity of this city issued a Macedonian appeal for some one to come from abroad to come over and infuse new and pure spiritual life and activity into the cause. Well, in due time a favorable answer came from Mrs. M. E. Krutz of Indianapolis, Ind., 2,500 miles from this city, and on the evening of April 14, this lady gave her first speech before a fine audience in the G. A. R. Hall, which won its way to many in the audience.

On the afternoon of the Wednesday following, a meeting was held at the home of Mrs. Collins in the city, for the convenience of those who could not attend evening meetings, and the rooms were filled. It proved a veritable Pentecostal time. Her lecture on April 21 has not been excelled as a pure spiritual demonstration from the rostrum in Santa Barbara county. Therefore, every real friend of the spiritual cause is being buoyed up with cheer and hopefulness that a resurrection from sleepy inactivity will soon be the happy result of her coming to Santa Barbara. M. E. TAYLOR.

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Local News Summary.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2181 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W.T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

The State Headquarters.—On May 1 the Executive Committee of the State Association opened a nicely-equipped headquarters, reading-room and library in the Supreme Court building, 305 Larkin St., San Francisco. Mr. W. T. Jones, the genial State Secretary, is in charge, ready to impart information and welcome visitors. The library will soon be in good working order, and the telephone number will be announced later.

Ladies' Aid Tea.—On Wednesday afternoon, April 24, Mrs. B. F. Small, president of the Ladies' Spiritual Aid Society of San Francisco, entertained nearly half a hundred members and their friends at her home, 3324 17th St., San Francisco. It was a regular business session of the society, and with a combination of business and pleasure, a pleasant and profitable afternoon was spent. The amiable hostess presided with grace and dignity, dispensing good cheer with a free hand. One of the substantial results of the deliberations was a check for \$50.00 drawn by the society to aid the State Association to properly equip their new headquarters at 305 Larkin St. For lack of space, the names of those present are omitted, but the event just recorded will remain a happy memory to those who partook of the hospitality of Mr. and Mrs. Small on this occasion.

The Children's Progressive Lyceum had a good attendance last Sunday, especially of adults, two soldiers being among the number. On Sunday, May 5, we have May-Day exercises and crowning of the May Queen. Please come early and bring flowers.

C. H. WADSWORTH.

Oakland.—"Has Spiritualism a Scientific Basis?" was very intelligently discussed at Fraternal Hall before the Union Spiritualists Sunday afternoon, April 28. Dr. Turman of San Francisco, Dr. Anderson and Dr. Stewart being the principal speakers. Dr. Anderson took the negative side, but the ladies seemed to have the best of the argument. Mrs. Smith followed with messages. The evening meeting was devoted to the answering of sealed questions by Dr. Stewart in her usual able manner.

Mrs. J. J. Whitney's elegant home at 1164 O'Farrell St., San Francisco, was the scene of a brilliant social event on Friday evening, April 26. About 500 guests filled its spacious parlors, halls, etc., their evening costumes, of the bright and pretty tints and combinations, which fashion permits at the present time forming a beautiful picture, among the flowers and the palms. Dr. A. Florence Temple attired in a dainty gown of cream white was the inspiration of the evening and to her falls the credit of having called together so large a number of the order known as The Native Daughters of the Golden West. Dr. Temple is examining physician of Darina Parlor No. 114, and conceived the idea of giving a token of the high regard and esteem in which they hold their Grand Secretary, Miss Laura Frakes, and sent invitations to the Parlors of San Francisco and elsewhere in the State.

The house was brilliantly illuminated and profusely decorated with flowers, and a chair was flower entwined to receive the honored guest. Introductory remarks were made by Mrs. Lena H. Mills, followed by a general hand-shaking and greeting of the guest, after which was rendered instrumental selections on harp and violin, by artists who added greatly to the evening's pleasure. A piano solo was finely rendered by Miss Tietjen.

Mrs. R. S. Lillie in behalf of Mrs. Whitney and Dr. Temple welcomed the Native Daughters, followed by a recitation by a lovely Native Daughter, Bernice Morey. A vocal solo was nicely rendered by Mrs. Kalloch. Mr. Keller sang and captivated all, for he sang as though he loved to sing. The especial guests of the evening were presented with floral tributes, and then retiring to the lower hall, refreshments were served and dancing indulged in by such as wished to keep time to the merry music and all had a good time. Mrs. Whitney deserved the many thanks she received for her generous hospitality, and Dr. Temple deserved great praise for the success she made of this initiative social work in the name of the Darina Parlor of Native Daughters of the Golden West. Among those who honored the occasion by his presence was Lieutenant-Governor Jacob Neff of the State of California. SCRIBE.

The Mission Lyceum gave its 34th consecutive monthly entertainment on Saturday evening, April 27, which was characterized a Calico and Hayseed Party. Many of the young ladies were uniquely attired to represent their country cousins. The following program was rendered: Overture, Miss Alice Helms; recitation, Master Frankie Close; recitation, Miss Etta Werner; piano solo, Miss D. A. Jacobs; recitations—"Pride of Battery B," "Milking-Time" and "Uncle Josh in a Chinese Laundry," Mr. Chas. Cleveland; song, "Be Happy," by a class of "Hayseed" singers; club-swinging, C. J. O'Connor; song, Miss Mabel Pfeifer; after which a social time and dancing continued until 11:30, when the merry-makers said "Good-night." MABEL PFEIFER, Chairman of Committee.

Reception.—On March 26, Mme. Florence Montague, the California psychic, was the honored guest of the Manchester Spiritualists' Alliance, in the drawing-room of the Deansgate Temperance Hotel, Manchester, England, says the *Two Worlds*. Almost the whole membership of the Alliance was represented. A recherche repast was provided by the management of the hotel, at which the members of the council were joined by the guests of the evening, Mme. Montague and her husband. After an introduction to the members of the Alliance, and a few well-chosen words of welcome from the president, Mr. A. W. Orr, Mrs. Herring gracefully presented Mme. Montague with a charming shower bouquet. This was acknowledged by the recipient at that point, but later, in a beautiful address delivered under inspiration, in the manner which has won the speaker well-merited popularity. The address was listened to with admiration, and at its termination heartily applauded.

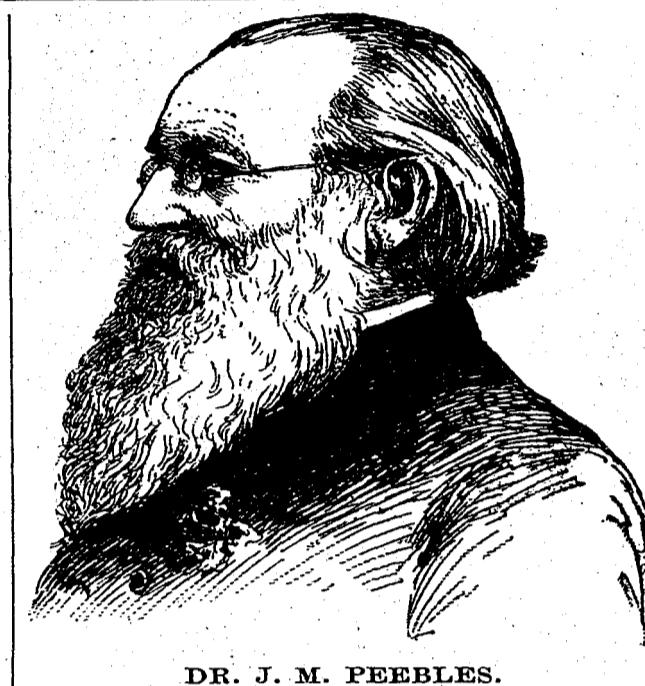
Election.—The following is a list of the officers elected for the ensuing year to serve the Independent Free Thought Bible Spiritual Society at an election held at their hall, 909 Market St., San Francisco, on April 21, 1901. Installation, Monday, April 29, 1901, at Young's Hall, 619 McAllister St., at 8 p. m.: President, Frank A. Green; vice-president, Mrs. Emily Seeley; financial secretary, John L. Kotter; corresponding and recording secretary, Mrs. Mary L. Grubwell; treasurer, Mrs. Ida F. Green; chaplain, Mrs. A. L. Miller; directors—A. L. Swan, J. Wilson, Richard Young. JAMES R. LITTLE, Recording Sec.

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DR. J. M. PEEBLES, Battle Creek, Mich.

Transition.—Mrs. Mary Merrill Jewett, wife of Capt. D. J. Jewett of Healdsburg, Calif., passed to the higher life March 28, 1901, from their home in Healdsburg, where they had resided since January, 1870. Mr. and Mrs. Jewett have been firm Spiritualists for 30 years and Mrs. Jewett was a medium, clairvoyant, impressionist and trance. Although they stood almost alone and had always freely given out the light as it had been given to them, they held the highest place in the love of their neighbors and members of the community, as evidenced on the funeral occasion, when, regardless of religious differences, crowds came with offerings of love and kind appreciation. The order of Knights and Ladies of Honor, of which she was a member, took part in the funeral exercises, together with the writer, who gave a spiritual discourse.

Mrs. Jewett was born in Glenborn, Maine, March 23, 1836, and was born into the spirit-world on the anniversary of her birth to earth-life. She had for two years been a great sufferer, and we are sure that all who love her will rejoice with her that such a happy surprise and release from suffering and pain awaited her on this anniversary day, and will wish her unbounded joy and progress in the new life. Mr. Jewett has the sympathy of all in his loneliness, and the hope (which we know will have fulfillment) that in spirit she may come so near and be of such help to him that compensation will be his in spirit and in truth.

R. S. LILLIE.
The Mediums' Meeting at Loring Hall, Oakland, was well attended on Wednesday evening, April 24. The audiences are constantly increasing, the seating capacity of the hall having been tested on several occasions.

Sunday Meetings.—Notwithstanding the rain, the evening meetings were well attended. Whitney Hall, 1164 O'Farrell St., was crowded with investigators and those anxious to hear from their friends beyond the veil.

Mrs. Meyer, 385 McAllister St., read flowers and letters psychometrically, as usual, to the satisfaction of her audience.

Mrs. Eberhardt, at 3250 22nd St., entertained a good audience with readings and tests.

Mme. Young, at 619 McAllister St., demonstrated spirit return and gave messages to those present.

At Lower Scottish Hall, 117 Larkin St., Mrs. Maxwell and Miss Lillie Mott entertained their audience with messages from the spirit-world.

The Free Spiritual Society met as usual on Wednesday night at 856½ Isabella St., a large attendance being present. Mr. Preston made a few remarks; then Dr. Palinbaum, being entranced, gave some fine tests; Mrs. Boices followed with a few more tests, and Mrs. Rebecca Stewart gave an inspirational discourse on "True Living." Vox.

The Monthly Social of the Ladies' Aid Society was held in Occidental Hall on Friday evening, April 26. There was a good attendance and dancing was the order of the evening. The hat-trimming contest afforded considerable amusement, and the first prize was won by Mr. T. Johnson. The receipts of the social will be a donation to the National State Association. These socials are held on the last Friday evening of each month and are very interesting.

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VOL. 38. { T. G. NEWMAN, EDITOR. }

SAN FRANCISCO, CAL., SATURDAY, MAY 11, 1901.

{ 1429 Market-Street. Between 10 & 11th-sts. } No. 19.

FLOWERS FOR THE LIVING.

With garlands fair
You cover the bier
Where a loved one in death is sleeping;
With tenderest care
You place them there,
Sweet memories still fondly keeping.

With prayerful thought
Your work is fraught,
And the pale hands clasp the flowers
Which you deem most sweet
Your love to repeat
Amid the heavenly bowers.

But, oh, friend of mine!
Did you love divine
The need of the living friend?
Did you crown the way
Of her earthly day
As now at her journey's end?

Fair lilies will wave
Above her grave,
Your love to the world to tell;
But the weary feet
Each day we meet—
Do you cheer their path as well?

Bring garlands fair
For the dead to wear,
Their memories sweet to cherish;
But spare some to give
To those who live,
Lest they for the lack should perish.

A flower will cheer
The toiler here;
To the living your service give;
Let the weary friend
On you depend,
Her life still in joy to live.

And angels above
Will tell with love
The story of kindness you've granted,
And the heavenly way
Grow brighter for aye,
For the flowers on the earth road planted.

FLORENCE SHAW KELLOGG.

BORDERLAND.

Materialized Spirits.

A few experts on psychical research met in the parlors of Mrs. A. C. Littlefield, a Back Bay artist in Boston, and proceeded to tell some incidents. The artist said that she could see her mother's spirit often about her home and that she could talk with her by telepathic methods, besides have her control her organism to speak through her while she was in a trance, as do the average trance mediums, and that one day she told her that if she would go to a seance where they materialize spirits, she would try and appear to her in this style of a body.

She went, and not only did the spirit materialize, but it also dematerialized, or partly vanished, while she held on to the hands, which hands were deformed, as in life, by peculiar joints. At these seances she said that they gave her spirit pictures and messages from her brother, who "died" years before and who was unknown to anyone in the circle. The pictures

were in black and white and gradually faded out, but were recognized at the time as perfect likenesses.

One man attended some of those seances to try if he could see or hear from any one who was said to be living in the next world. An old lady spirit in white came out into the darkened room and said: "I am your grandmother's spirit." He said: "That all may be, but as I never saw her, I do not know whether you are or not." At this, he said, the spirit got vexed and said hastily: "Well, there is some one you do know," as she parted the curtains of the cabinet. He said that as he looked in the cabinet he was thunderstruck to see his dear mother, whom he had buried years before, standing there as in life perfectly materialized.

GEO. E. LOTHROP, JR.
Boston, Mass.

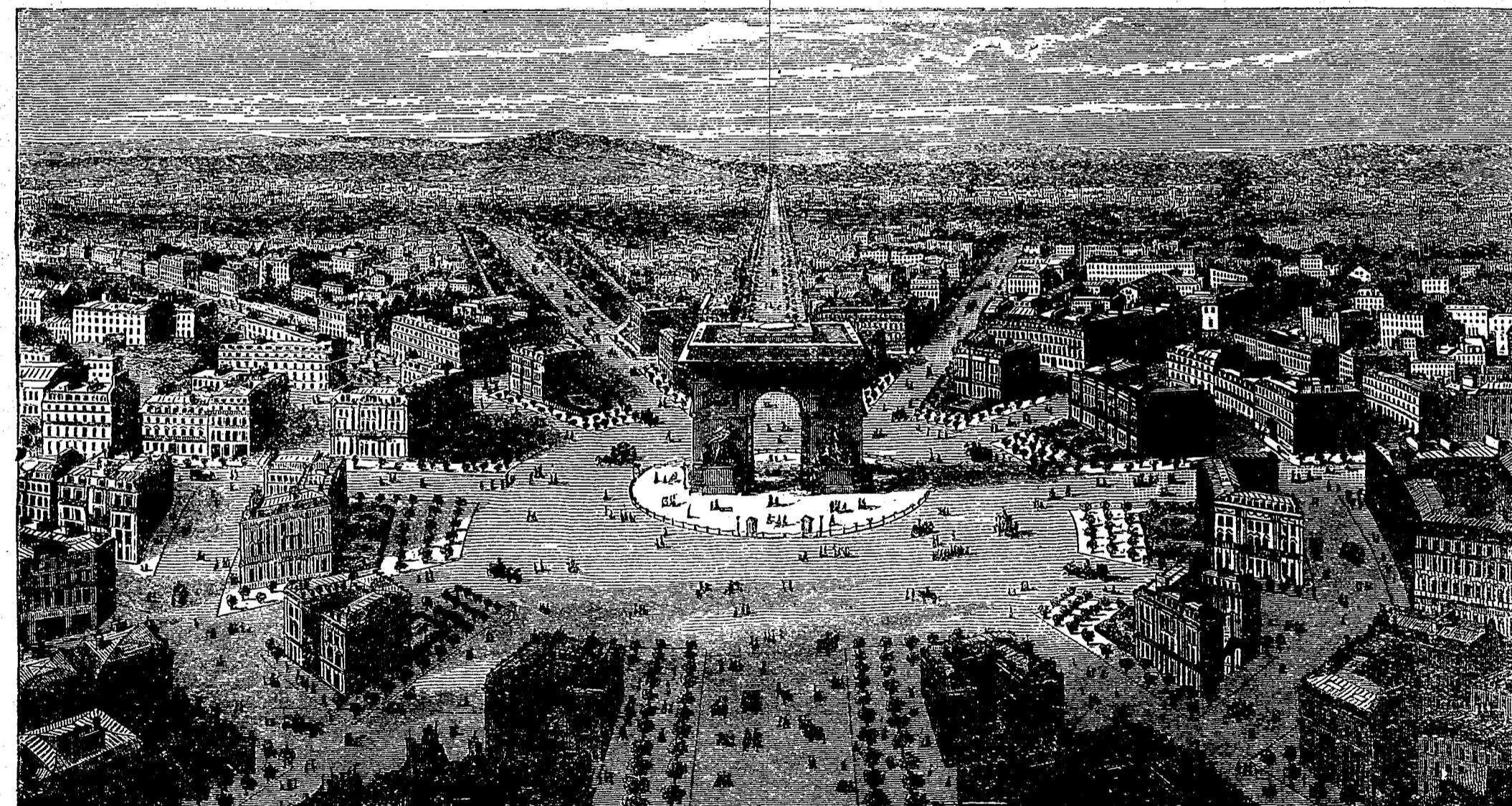
quarterly meeting on the Saturday and Sunday near the close of our camp, which was held in a grove near the town. They were so incensed at the Spiritualist movement that they determined to spare no expense in an effort to crush it out and kill it entirely. They therefore secured Dr. Joselyn, then president of Albion College (a Methodist institution), as their little David to slay the great Goliath, and loudly proclaimed their plan of warfare and victory beforehand. Dr. Joselyn was to preach on Sunday morning; and as there were no services at camp, I said to Mr. Kutz: "We will quietly slip out of camp and go up and hear Dr. Joselyn." When we arrived at the church we found a large number of the campers had done the same thing, and the Spiritualists were well represented in the audience.

"The Doctor came in, walked up

"Friends, when I was in this earth life, I lived near Philadelphia. In belief I was a Universalist, but since my entrance into spirit life I have found things quite different from what I or many of you expect to find."

"For 45 minutes he stood, and with scarcely a movement or gesture gave us one of the best lectures on spiritual philosophy I ever heard. We had nothing at camp that year which approximated it. The Universalist spirit leaving him, the Doctor was much bewildered, did not appear to know where he was or what he was at, but finally walked back to his notes, turned the pile over and read a few words from the last sheet (which did not fit his discourse at all), then sat down.

"The other preacher dismissed the congregation and we heard: 'Well, brother, what do you think



The Arc of Triumph, erected in the city of Paris, France.

Preacher in Spirit Control.

Dr. Joselyn, of Albion College, Mich., was a medium and trance speaker. The following incident was related to the writer by Mrs. M. J. Kutz, M. D., of Rockford, Mich.:

"During the pioneer days of Spiritualism in this State, husband and I attended a camp-meeting at a town in which there was a strong Methodist element, and it so happened that they were to have a

to the pulpit, laid a large pile of notes down, and took his seat. The regular preacher went through the preliminaries and called the Doctor, who stepped up to his notes, gave out his text, outlined his discourse, then stepped back and stood there, seemingly trying to collect his thoughts. After a minute or two of winking and facial contortion, he walked over to the other side of the rostrum, away from his manuscript, straightened up, and with closed eyes began to speak. He said:

of the sermon?" "Oh! I tell you. Brother Joselyn is a wonderful man. That sermon is all right, but a hundred years ahead of the time."—DR. CARLOS WRIGHT, La Grand, Ore., in the *Sermon*, Toronto, Can.

Farm-house Haunted.

On the farm of W. W. Lewis, two and one-half miles east of Menardville, Texas, there is reported to

be a haunted house. The alleged spirit takes the form of a very old woman, with streaming hair and arms of extreme length, which she waves in a peculiar manner, seemingly to frighten those bold enough to invade her premises, and at the same time beating the walls and floor of her dwelling with some invisible instrument, supposed to be a tomahawk. The spirit is believed to be the squaw of some departed brave.

She has a particular love for men and boys, caressing and embracing them while asleep, and when the victim of her fond embrace would wake up and attempt to return the compliment, he would find that the spirit was gone and that he was holding blank space only.

No one can stay in the house at night because this spirit keeps a continuous noise, imitating the hoot of an owl and the howl of a wolf. With all this, the spirit at times is friendly, having often extended its hands for a handshake.

The above comes from responsible parties, the truth of which is attested by many residents of this county.

Near the location of this house is an ancient Indian burying-ground, all buried in a sitting posture.—*Dallas Morning News*.

Our Abiding Truth.

J. P. COOKE.

To what is the success of the spiritual philosophy due? It is true that it is, in the main, unacknowledged; yet it is gradually transforming the theology preached from the pulpits of many churches. True it is that "in many pulpits they preach what they do not believe, but they withhold their knowledge, because they dare not infringe upon their "isms" and creeds, lest they would be set aside and then, from their necessities, eat the bread earned by the sweat of their brows and become honest men. . . Who among them is ready to go to his toil-worn brother, who has bent beneath his burden, and say: "Brother, I will use the spade for you to-day; go ye and rest?"

In its broad purpose, what is this spiritual philosophy? Primarily, it asserts the high powers, dignity and integrity of the soul—its absolute freedom and independence; its right to interpret for itself the meaning of life, entirely untrammeled by tradition or conventions. It affirms that the soul, with its ideas and instincts, is the oracle within. It is the source of knowledge and thought in its intimate connection with the source of all life, truth, love and knowledge. It declares it to be the right and duty of all, to look at truth and at the facts of the universe, face to face. Thus it calls us to self-reliance and cheerful hope, teaching and inspiring, by his own deep conviction, the reality of truth and goodness. It opens up glimpses of the eternal beauty and imparts the noble joy of high thoughts and lofty purposes—giving, indeed, to the soul, "an ampler ether, a diviner air."

The religion of this "new thought" is the bringing of life into harmony with the universal law of good by making it truthful, honest, moral and upright in word, thought and act. It elevates the life and prompts us to do our best. It helps us to be patient, sympathetic and charitable. Thus inculcating the practice of all the moral virtues, it

insists on purity of the life for men as well as for women.

Whittier speaks of death as "a covered way that opens into light," and we believe that that light shines on the way of endless progression. We also believe that communication with friends who have gone before is possible.

Thus we see that truth is not something handed down from heaven, like a parcel, but it is a disclosure of the inner life and intelligence through the order of the world and through the spirit.

We owe it as a personal debt to humanity to love one another. We know, as soon as we reflect, that collective humanity has done more for each one of us than we can ever hope to requite. We see this demonstrated every day. The great principle of human brotherhood is ever getting to be more fully and adequately recognized. At last it will triumph over all selfish and separate interests. It comes slowly, but surely. This dear nation of ours is founded on this humanitarian conception. It was designed to be a land of equal laws.

Every line of shore has innumerable inlets, bays, ravines, and when the tide comes in these fill of necessity. They cannot do otherwise. Old ocean cannot pass them by. So in every community there are sensitive souls that feel and transmit moral impressions in special lines to special ends. They must do it. Their soul make-up compels them. They are channels of communication, agents of influence. By them the resources of moral influence are applied. They freely receive and should as freely give. They are the arms, the inlets of the Eternal Ethic sea. All that is required of them is that they shall keep themselves in immediate communication with the mighty deep; keep the channels unobstructed; shall preserve their sensitiveness and be ready at any instant to receive and transmit the regenerating flow—the Inner Life, the Living Power. All can do this fine service in some measure, some in large, some in small.

Universal Religion.

A prominent periodical, when discussing theology recently, says: "Protestantism is sharply assailed, both from within and without, for the tendency of diffusion of churchly energy." And continues: "Rev. Jenkin Lloyd Jones, of All Souls' Unitarian Church, in Chicago, a few days ago delivered an address at the Chicago Women's Club on this topic that has provoked a great deal of discussion. Dr. Jones said: 'Protestantism has divided, subdivided and analyzed itself into imbecility. Sectarianism has become the scandal of Christendom.'"

That able and scholarly statesman, Thomas Jefferson, denounced the sectarians and commentators who had defaced or misconstrued the simple ethical teachings of Christ, and that learned and thoroughly equipped Rabbi, the late Dr. Isaac M. Wise, of that same great race that gave the world the ten commandments, in an editorial in the *American Israelite*, used the following language: "Jesus' teachings were unpalatable to the average man of the nations, so they distorted them until they have no semblance to the original. To make amends for their neglect of his lessons, they deify the teacher, hoping, we believe vainly, that faith and blind worship will atone."

Rev. Dr. Momerie, the distinguished Angelical Divine of England, in his address, when in this country, quoted from a Persian seer: "The one thing needful was to do right—all good thoughts, words and works lead to Paradise." The compact dictum of that great reformer, Voltaire, "Love the good God and be good," not only covers a broad scope, but would be a good creed for the "Universal Church."

QUAKER.

Truth is Many-Sided.

MRS. C. K. SMITH.

Some things are many-sided. A person who has seen or learned one side thinks he knows it all, and straightway airs his knowledge, or want of knowledge, and is disposed to abuse, or denounce as ignorant, all who think differently. Perhaps the first one he meets has also discovered one side of the same subject, but it happens to be the opposite side, and not the one the other adheres to. The latter is just as certain and just as tenacious of his position as the first one, hence the dispute and inharmonious controversy. Both are right and both are wrong.

If people would try as hard to ascertain the truth for themselves as they do to prove others in the wrong, there would be fewer criminalizations and recriminations. "I am right and you are wrong," is not a correct position to assume. One may know a great deal upon a given subject and yet be able to learn more. In fact, he must know all sides before he is competent to say it is wrong. All are ignorant and but slowly coming to a knowledge of the truth. But do all really want the truth? It would seem not. Otherwise they would search for it. Nothing worth having is gained without labor. Man has been given reasoning powers, yet he will sometimes accept as true most unreasonable things.

In the Chicago *Tribune* of Feb. 3, 1901, Henry Ridgely Evans tells how to produce spirit hands, rappings, music, etc. He says: "Table rappings are now easily produced by hidden electric mechanism." There may be tricks performed that deceive the unwary, but those who believe it all a delusion are themselves the most deluded of any.

In a late Easter sermon, as reported in the *Los Angeles Times*, the rector of Christ Church took for the subject of his discourse, "How are the Dead Raised up, and with what Body do They Come?" After quoting largely from the 15th chapter of the first Epistle to the Corinthians, which reads: "It is sown a natural body; it is raised a spiritual body," etc., the speaker said: "There is a natural body that is constantly wasting away, and there is within us a spiritual body, the ego, the man, which is to live forever. This along the lines of the most recent investigation of scientific specialists of psychical study. Twenty years ago there was organized a society for Psychical Research. It was founded in England, with a branch in our own country."

Here the names are given, with which your readers are familiar, and adds: "These men are not Spiritualists, for they have found that ninety-nine hundredths of so-called Spiritualism is either a delusion or fraud. They are cold, analytical, scientific students, and have found, beyond all possibility of gainsaying, that these spiritual

bodies have appeared, and are constantly appearing, sometimes in the moment of death, sometimes before."

The reporter of the *Sermon* adds: "Dr. Dowling then showed how this belief in a spiritual body answered many problems connected with the continuity of personality, which hitherto had been shrouded in mystery."

Now, I ask: "What have these searchers discovered that was not known to Spiritualists before the society was formed?" Some students of the so-called New Thought pretend to believe that it is the higher self instead of spirits that makes suggestions, and Spiritualists are thus deceived! If communications are from the higher self, then the higher self does not tell the truth.

San Diego, Cal.

The Golden Rule.

ADELAIDE COMSTOCK.

I doubt if it is generally realized the good that is accruing not only to the Chinese nation, but, in one sense, to our own and, incidentally, to the world at large, through the ability displayed by the Chinese diplomat at Washington, Minister Wu Ting Fang. Being an embodiment in his own nature of the best in the national character, and a man of clear perception and exalted ideas, with a marked capability for expressing the same, and a happy faculty for doing so in a plain, yet courteous manner, tending to overcome prejudice and win a hearing from any intelligent audience.

An article in the *Literary Digest* under the caption, "The Golden Rule and the Abolition of Racial Prejudice," is worthy world-wide attention. Beginning with the editorial introductory remarks, I can but follow with a few excerpts, for fear of making my article too lengthy:

"The ethical precept known as the Golden Rule, which is so fundamental a concept of the moral order of the universe that it is found in one form or other in nearly every religious code, and in nearly every race and age, formed the text of the recent notable discussion in Calvary Baptist Church, New York, in which Confucian, Jew and Christian acknowledged its efficacy as a basis of international brotherhood, and as a true guide for the religious, social and business life. The meeting was under the auspices of an institution founded as a memorial of princely Jewish benevolence—the Baron and Baroness de Hirsch Monumental Fund."

In mentioning the participants in the exercises, in which the various denominations joined, he says: "Mr. Wu Ting Fang's address was one of the notable features." He then follows with an extract from same, credited (*New York Times*, March 27):

"Racial prejudice and religious intolerance are two monsters of barbarianism. In former days they seemed to stalk hand in hand. They set nation against nation and people against people. Oh! what a destruction of life there was on account of race and religious prejudices! What good came from the Crusades, or from the Thirty Years' War? Not any; they only inflicted suffering on Christian and Mohammedan alike. The most striking religious persecutions were those of the Huguenots in France and the expulsion of the Moors from Spain. After the edict of Nantes, 500,000 inhabitants of

France found refuge elsewhere, and the commercial industry of the country was impaired. When the Moors were expelled from Spain, that country lost its best agriculturists.

"I might cite many other incidents of olden times. Such things, I am happy to say, will no longer be tolerated in our day. Liberal education and enlightenment have removed prejudice. There are, though, in the statute books in many countries laws directed against people on account of race or religion. This cannot be considered satisfactory. The sooner these laws are abolished, the better it will be for the people and for mankind in general, as well as for the progress of the nations. I can scarcely recall a war between China and her neighbors over religion. There is no reason why we cannot overcome the prejudice of race or religion. We can do so by acquainting ourselves with the language, customs and nature of other people's. Then our feelings will be correctly modified. Among the wise men of ancient times who had the well being of mankind at heart was Confucius. I am not going to preach Confucianism here. The brotherhood of man was one of his teachings. Confucius found this noble doctrine the common nature of mankind. The Hottentot, as well as the Asiatic and the European, know what is right and what is wrong. Civilization gives the Asiatic and European an advantage over the Hottentot, but the Hottentot is a man and should be treated as a man.

"No man can estimate the importance of this movement to eradicate race and religious prejudice. It will weld nations, governments and people better than politics or family alliances. It will promote commercial intercourse. It will reduce the possibility of war and enhance the permanence of peace. The twentieth century will be signalized by the grandest of human achievements when the practice of the Golden Rule as enunciated by Confucius, 'Do not to others what you do not want done unto yourself,' is followed by all.

Have the thousands of missionaries sent to China uttered nobler words than these? Minister Wu appeals to all that is noblest in human nature. No wonder he has been a chosen co-worker with this galaxy of noble minds—Rev. Heber Newton, Rabbi Silverman, Rev. R. S. McArthur, and the prominent workers for the promotion of true religious interests! Rev. Heber Newton is reported in part thus:

"The Golden Rule is certainly not the basic law of Christendom, despite all the beautiful things we say about Christ. We evidently do not take him seriously in this teaching. The Christian world of business is surely not a shining example of the Golden Rule.....

"What an irony of history! Eighteen centuries of Christendom, and we single out for fame a man who, when his workmen tell him, 'there are no rules in the factory,' has the Golden Rule printed and posted there, and makes his men believe that he really tries to carry work on according to that rule. We label him Golden Rule Jones. One Golden Rule Jones, myriads of Brazen Rule Smiths, Browns and Robinsons.

The Boston Herald (March 28) is credited with the following remarks: 'It may be said that all Chinamen are not like Wu Ting Fang. This is true. But are all

Americans like Channing, or Sumner, or Lincoln; nor all Hebrews like Baron de Hirsch; nor all Englishmen like King Alfred, or Bright, or Gladstone; nor all negroes like Booker T. Washington. What then?

"The races that give birth to such men are not to be lightly esteemed. They stand for ideals and achievements toward which all may strive, and in their striving exert an influence for the elevation not only of their own race, but of all races. The significance of such a meeting to exalt the Golden Rule is that it indicates a principle which tends to community of life, to fellowship in progress, to universal justice, helpfulness and charity. It is needed."

So say we. And we are now just beginning to see the fruits of the World's Parliament of Religions—that grandest and most far-reaching for good-for-all-mankind feature of the World's Fair. I have always felt that it was instigated by the spirit-world for the very purpose of the advancement of spiritual thought among all nations.

Previous to the advent of Modern Spiritualism such a parliament could not have been thought of. The slackening of creedal chains brought mental freedom, and gave an impetus to reasoning power and higher spiritual thought; so that since then we can truly say: The world moves.

Ventura, Calif.

Warning from Spirit-World.

BY SPIRIT N. C. F.

When will wealthy Spiritualists awaken and realize their responsibility? Not until they look back from their darkened homes in spirit-life and review their life on earth.

I see no reason to change my views in regard to Churchianity (the proper name) or the worship of Mammon as a god, whether by so called Christians, Liberalists or Spiritualists.

Do all you can while yet in the physical form to lessen its influence and release the mind from its bondage, and thus decrease the number of earth-bound souls.

Many, very many reverends know the truth, but fail to declare it. Many wealthy Spiritualists also conceal the truth, regardless of their knowledge of the future life. Sorrow and remorse will overtake them, and painful will be their labor in darkened sphere, among the souls who, by their false teachings, or by the influence of their standing and wealth, have been led astray.

Many in the higher circles of this lower sphere find their homes but duplicates of their earth-homes. Some still haunt the business marts of earth. Some are tilling the soil, and all are occupied. In the darker parts of these lower circles contiguous to the earth are found many still filled with selfish motives. Among them are priests, preachers, lawyers, doctors, politicians, Spiritualists and materialists, and public men of various grades. Here also are found all who loved crime and sought to live by preying upon the public, or upon the neighbor. All grades of depravity are represented and the large majority have (what is so boastingly spoken of) a "Sunday-school and Christian education."

Here is portrayed the great work Spiritualism has to do—release mankind from mental bondage, from slavery to creed—both in

earth and spirit-life; to overthrow the alters of Mammon and curtail or destroy the influence and power which mere wealth or the possession of money gives to man. Advanced spirits cannot force those minds, but can, by impression, cause discussion and a desire to know and receive the truth, and we use those thus freed as missionaries through whom to reach others.

To you, friends of humanity, rich Spiritualists and others, we appeal for help. No reform work can be carried on in the earth-life without your help, and by your help, many souls (if not yourselves) can be saved from these darkened homes, or hells, in spirit-life. Every soul saved on earth or released in spirit-life is a victory won, a missionary to lead others into paths of peace and joy forever.

Spiritualists, friends of humanity, ye who possess wealth which is useful only in earth-life, help in this labor of love, for though you reap no money here, great will be your reward when you join those whom you have thus helped into higher states and conditions in the life to come.

N. C. F. : Through the hand of Jas. H. Young, medium.

Onset, Mass., April 19, 1901.

The Watseka Wonder.—In answer to inquiries, we will give the main points in this very interesting psychological phenomenon:

Lurancy Vennum was a child, I think about nine years old, who had been out of health for some time. Mary Roff was a daughter of an old couple, and had passed to spirit-life many years before Lurancy was born. The child was entranced by Mary, who stated that Lurancy could be cured by the spirits if certain conditions were complied with. The plan was that the spirit of Lurancy was to be taken to the spirit-world for treatment and development, and during its absence, Mary was to hold control of the body, which was to be taken to the home of her parents some distance away. The plan was agreed to by all parties concerned.

Lurancy had never been in the Roff home, but when her body was taken possession of by Mary, the latter took it through the home and managed it almost as well as she once did her own. The traits of character manifested were those of Mary Roff. She remembered things as they were when she was in her own form, and noticed the changes that had been made. A long time did Mary hold control of the body, and when Lurancy was finally restored to her body, which had been made well and strong, she remembered many of her experiences in spirit-life.

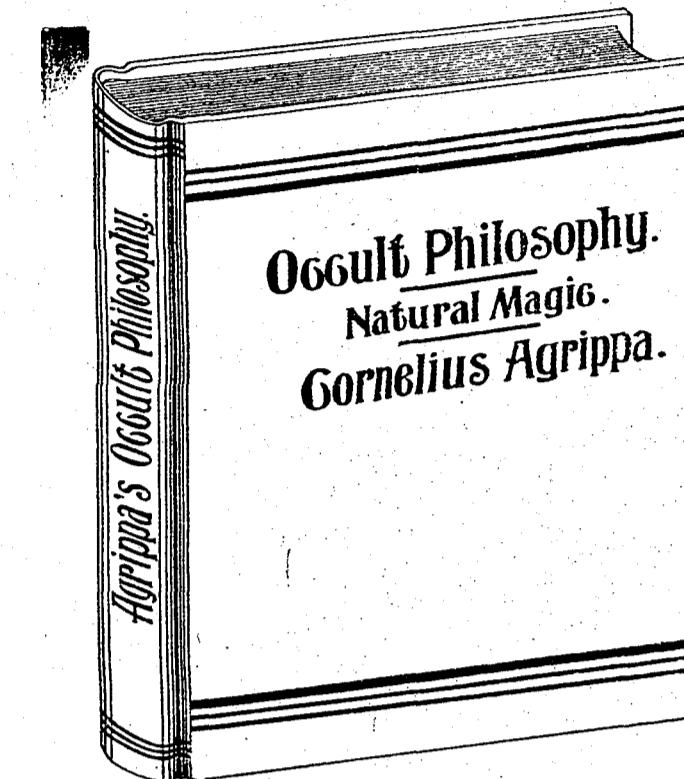
Full particulars are given in a 15 cent pamphlet, which can be obtained at this office.

We All Seek Happiness, but a well-ordered mind cannot enjoy real happiness while others are miserable. So, in helping others into a condition where they may be happy, we are working to establish and perpetuate conditions that are essential to our own happiness. The act itself brings its own reward.—*Nrqua*.

LESSONS IN MENTAL SCIENCE, by Anna Vaile Switzer, Portland, Ore., author of "Influence of Thought." Price, 40c. For sale at this office.

Remarkable Book.

OCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



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All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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Philosophical Journal.

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[Established in 1865.]

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California State Spiritualists' Association.

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Newspapers sent to this office having
matter for inspection, should be marked by a
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This JOURNAL will be sent to subscribers
until ordered to be discontinued, and all the
arrearages are paid.

SAN FRANCISCO, MAY 11, 1901.

It is by Knowing the outer
that one learns to seek the inner;
the inner is the key to the outer.

The First Association of
Spiritualists of Philadelphia,
Pa. (the oldest society in America),
held a dedicatory service on Sunday,
April 28. This is the society of
which Mrs. M. E. Cadwallader
is vice-president.

The editor of the JOURNAL
acknowledges an invitation to be
present, but distance, of course,
prevents such a pleasure being
enjoyed.

Aspire.—Rise to higher planes
of thought. Soar, but don't let the
bump of self-esteem make you
think you are an eagle when you
are only a common gutter-snipe,
says the *Psychic Century*. We all
have a mission to perform, but the
most of the work for humanity is
done on the ground and not above
the clouds.

Beautiful Thoughts make
beautiful things, when we have
trained the hands to manifest the
thoughts in matter. So beautiful
thoughts can make a beautiful
being, if we likewise train the body
to respond to them, says *Universal
Republic*. We cannot deny this
when we have the evidences daily
before us of men and women who
have marred their faces with low,
mean and impure thoughts.
Thoughts are the tools of the
Divine Sculptor, and we can make
ourselves an angel or a devil, accord-
ing as we manifest our thoughts.

Memory links us to the past,
language to the present, and books
to the future. Let the memory
preserve only true and useful
ideals; the language of the present
moment be directed in wisdom; the
books and periodical snow is prep-
aration for the great future, give
forth their highest, their purest
and best now possible.—*Each*.

A Little Plain Talk.

Organization is the keynote of
success. Yet Spiritualists have
for years been trying to harmonize
without finding the "keynote." Of
course, they can never succeed
while each one is playing for his
own amusement, without regard to
time or tune!

What kind of a success would
there be for an opera troupe un-
organized and without a leader?
What kind of melody could be ex-
pected from a musical mob, where
every one (to show independence)
is piping or fiddling on his own
account, without time, tune or
harmony?

But that is what Spiritualists
have been doing for half a century.
Enough now! Such foolishness
must cease. It is idiocy to pursue
such a course. Let us now organ-
ize, act in concert and be har-
monious and prosperous. We can
do it, if we will.

The Two Articles written by
Dr. J. M. Peebles, published in the
JOURNAL, dated April 20 and 27,
entitled "Spiritualism in Past Ages"
and "Views of Modern Sages,"
were written for and published in
the *Free Thought Magazine* for April.
By an oversight of the printer,
which we very much regret, the
credit to that magazine was omitted.
The *Free Thought Magazine* is
published at 213 East Indiana St.,
Chicago, Ill., and is one of the best
free thought publications in the
world.

Evidence of the truth of any
proposition is all that should be
required. To follow where the
truth leads, is the duty of every
honest individual. This item from
Life is very expressive and truthful:

Belief is not subject to the will.
It depends upon impression or evi-
dence. You may wish to believe
a thing very much, and yet be
unable to do so because the evi-
dence is too strong against it. And,
on the other hand, you may be
compelled to believe a thing
against your desire, by the force
of evidence. To hypnotize your-
self into a delusion of belief by
affirming that which is not true, is
not to really believe it. But the
evidence of the good and true is
always abundant.

Rev. B. F. Austin gives the
following item in the April issue of
his paper, the *Sermon*:

The *Sermon* is making converts
to Spiritualism by scores and hun-
dreds. This is not idle boasting,
but solid fact attested to us by
word of mouth in the *Sermon* office,
by the testimonies of workers all
over the field and by our corre-
spondence with investigators. Spir-
itualism is in the very air we
breathe to-day and men are ripe
for the reception of our noble phi-
losophy. "The thoughts of men
are widened with the process of
the suns."

Those who Know themselves
to be owing this office for subscrip-
tion or advertising are respectfully
requested to pay the same, and
oblige the publisher.

Think Only Good Thoughts.

The greatest hindrance to the
growth of Spiritualism to-day is
the inharmony which exists among
its adherents. Jealousy is so
prevalent among its mediums and
workers, that progress is very
slow in an organized form. Soci-
ties are languishing for lack of
harmony and united effort, and
general apathy is the result.

To cure this should be our earn-
est effort and constant aim. We
appeal to all to stop talking against
and harshly criticizing others.
Think only good thoughts, and
speak only good words of all. Let
all thoughts of hatred, envy and
jealousy give way to thoughts of
justice, kindness and love. The
result will be the most beneficial to
the Cause, as well as to each indi-
vidual, for really we cannot afford
to think or do any wrong, for we
must meet all such and make
amends for misdemeanors, either
in the physical or in the life beyond.

The Roman Catholic Church
seems to be beset with trouble
everywhere, especially in the coun-
tries where it has had entire sway
for centuries. The *Christian Register*
gives this gloomy word-picture
of the church and the people in
Europe:

Even while the feeble voice of
the Roman pontiff still sounds
amidst the gloomy silence of the
Vatican, angry mobs in the Iber-
ian peninsula were shouting male-
dictions at priests and friars, and
violent hands were hurling stones
and firebrands upon the properties
of Roman Catholic religious com-
munities, while in the south of
France the tumult of the welcome
that France gave to the Duke of
Genoa as the representative of the
Italian state had barely died out.
The anti-Jesuit riots in Spain have
not yet ceased entirely; and, when-
ever complete tranquility has been
restored, the population is nursing
its distrust of the religious orders
in sullen wrath. In Portugal, one
of the strongholds of Roman Chris-
tianity, conditions are very much
worse. There anti-clerical dis-
turbances are of almost daily oc-
currence; and not only police, but
mounted troops in appreciable
force, have to be called out to pro-
tect monasteries and other church
properties from the attacks of
infuriated mobs, armed with axes
and torches.

Made Millions Happy.—In
the aftermath of the Convention of
Spiritualists held in Odd Fellows'
Hall, in Philadelphia, last month,
we note a lengthy and instructive
article by Julian Hawthorne in the
North American, under the above
heading. The tone of the article
is candid and appreciative, and
gives full credit to the excellent
test-work done at the convention,
and the publication of this three-
column essay by a writer of such
prominence in such a journal
marks an era in the evolution of
public sentiment. Surely the world
moves, and the very centers of
thought and power to-day are
being captured by our Philosophy.
—*The Sermon*.

Words are silver—silence is gold

The Reviewer.

Any of the Books noticed in this Department
can be obtained at this office. When to be sent
by mail, add 10 cents on the dollar, of the
price, for postage.

**GROSSES Kosmopolitisches-Spir-
itistisches Vater Unser mit Vor-
wort von Emil Weber.** 25 cents.

This is a cosmopolitan version of
the Lord's Prayer for Spiritualists,
printed in German and published
by the author at *Selbstverlagdes
Verfassers*. Dresden-A., Germany.

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**Two articles in the May
Review of Reviews** deal with the
Russo-Japanese situation. Mr.
Charles Johnston explains in de-
tail Russia's apparent readiness
for war as shown by her state of
preparation on the military as well
as the naval side. Mr. Samuel E.
Moffett, on the other hand, de-
scribes Japan's navy, which has
made a truly remarkable record of
growth since the war with China,
seven years ago. Both articles are
illustrated with pictures of fight-
ing ships.

The May issue of Mind opens
with an essay on *Mysticism and
Science*, by Frank Burr Marsh,
which should attract the attention
of both mystics and scientists.
The Rev. R. Heber Newton contin-
ues his *Training of Thought as a
Life Force*, and Charles Brodie
Patterson discusses *The Unity of
Life*. In the editorial department,
John Emery McLean makes some
suggestive comments on the abortive
attempt to grant a monopoly
of the healing art to the licensed
physicians of New York State.
Alliance Pub. Co., New York. 20c.

**Rules and advice for those
desiring to form circles**, where,
through developed media, they
may commune with spirit friends;
together with *Declaration of Prin-
ciples and Belief*, and *Hymns and
Songs for Social and Circle Sing-
ing*. Compiled by James H. Young.
64 pages. Price, 20c. For sale at
this office.

Immortality for March 15
(quarterly issue) is devoted to "Con-
sciousness." Its three principal
articles are: *Faith, a Spiritual
Function of Consciousness*, by
Erastus C. Gaffield; *God's Fool, a
spiritual and esoteric interpreta-
tion of consciousness*, by Lucy C.
McGee, and *Transfiguration and
Consciousness*, by J. C. F. Grum-
bine. 1718 West Genesee St., Syra-
cuse, N. Y. 25 cents.

The Prophets of Israel is the
title of a new issue of the Religion
of Science Library. Price, 25c.
It contains popular sketches by
Prof. C. H. Cornill, which are both
interesting and instructive. It is
issued by the Open Court Pub. Co.,
324 Dearborn St., Chicago, Ill.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY, by J. M. Peebles. A. M., M.D., Ph.D. Battle Creek, Michigan: Temple of Health Publishing Co., Upton Court. 326 pp., cloth, gilt. Price, \$1.25. For sale at this office.

THE SPIRITUAL BIRTH, or Death and its To-morrow—the spiritualistic idea of Death, Heaven and Hell. By Moses Hull, Buffalo, N. Y. Price, 10c. For sale at this office.

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Yours respectfully,

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110 First St. East, Flint, Mich.

MRS. DR. BARKER:

Enclosed you will find an order for medicine for my sister in Port Elgin. She writes and tells me it has helped her so much she is able to go out in winter weather, which she has not been able to do in six or seven years. She went out in summer, but not in winter. That is so encouraging. I do hope she will continue to improve, as she is so happy to think she is getting better. My sister's address is, Miss Lizzie Robertson, Port Elgin, Ontario.

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Mother's Old Rocking-Chair.

It stands out there in the woodshed,
Battered and old and worn, [bars,
With the varnish gone from the arms and
And the cushions ragged and torn;
And it seems to be sadly waiting
For a woman with silver hair,
For this friend of a scattered household
Is mother's old rocking-chair.

It used to stand by the fireside
In the sitting-room warm and bright,
And it rocked each succeeding baby
To the haven of sleep at night.
It hushed the noisy to silence,
It comforted those who cried,
And it never was still of an evening
Till the night when mother died.

And when she lay in the parlor,
With her still, inscrutable face
Turned up to the God she worshiped,
The saddest thing in the place
Was the empty chair she'd sat in.
From the time when, young and gay,
She came as a bride to the homestead
Till the night when she went away.

And by and by, when the children
Had gone and the house was bare
Of its old-time noise and laughter,
The "new folks" sent the chair
Out to the dim old woodshed.
Where the rest of the rubbish went,
As though, with his work-days over,
It might idly rest content.

But still, like a faithful soldier,
With spirit as true as gold,
It keeps on steadily rocking
As it did in the days of old,
When its load was the treasured center
Of a family's life and love,
Ere the well-loved mother had entered
On her rest in the world above.

Sometimes when the sky is cloudless,
And the thrush in the apple tree
Is singing for very gladness,
The chair seems wild with glee,
As it gayly rocks in the sunshine [walls,
Which creeps through the cracked old
And dances its battered burden
Of worn-out old dolls and balls.

Sometimes when the wind is wailing
With a dreary, desolate moan,
The chair creaks low and sadly
As it rocks in the dark alone;
And the sound is so grim and eerie
As it comes through the open door,
That it seems like a weary mourning
For the children who are no more.

And then, when the dew is falling,
And the dusk comes softly down
And covers with kindly shadows
The chair so old and brown,
It gently sways in the moonlight,
Which in through the roof will peep,
As though it were tenderly rocking
Some bygone baby to sleep.

And so through the changing seasons,
Through Summer and rain and snow,
It utters its mingled story
Of the sweet dead long ago,
When life was a merry pastime
And the whole world wondrous fair—
When the end of all joy and sorrow
Was mother's old rocking-chair.

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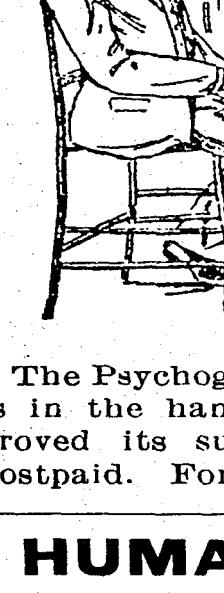
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 303 Larkin. C.H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 303 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Dedication Service.—On next Sunday, May 12, Occidental Hall and the new Spiritualist Headquarters at 303 Larkin St. will be dedicated to the use of the Spiritualists of California for the promulgation of spiritual truth. Mrs. R. S. Lillie and Mrs. Anna L. Gillespie will address the meeting. There will be an opportunity for other Spiritualists to speak briefly, and good music will be in attendance. All are invited. Seats free! Take the elevator.

Sixth Anniversary.—The Mediums Protective Association will hold the annual election of officers and celebrate the sixth anniversary of its existence in Oriental Hall, 619 McAllister St., on Saturday evening, May 11, 1901. There will be a good program, and all members are expected to be present and bring their friends. Charter members of the Association are especially invited. All welcome. M. S. NORTON, Sec. pro tem.

The Children's Progressive Lyceum had a large attendance last Sunday and the exercises were very interesting, the music and recitations being unusually good. The "Gifts of the Fairy Queen" was well rendered by the children. Miss Mary Hitchcox being crowned as Queen. Don't forget the Lyceum social on May 10 at Occidental Hall.

At Lower Scottish Hall, 117 Larkin St., last Sunday evening, many assembled to hear from their loved ones, who had passed to the other shore, when an abundance of messages were received and acknowledged. Mrs. D. A. Dunkel produced sweet music on the piano. Mrs. C. Swan and the following mediums transmitted good things from spirit-life: Mrs. Maxwell, Miss Lillie Mott and Mr. Burnett. CAPT. BERT A. STOUT.

Dr. and Mrs. W. P. Haworth have gone from Oakland to Tulsa, Indian Territory, in order to be near their son and his family, who reside there. The Doctor reports thus: "We find the country very beautiful at this time of the year, quite like it is in California, except it is a little warmer. We have not yet met any of the people, but we fear that we shall miss the liberal free thought, which is one of the characteristics of the Pacific Coast."

Lorin Hall, Oakland, was filled with a large and well-pleased audience on Wednesday evening, May 1. Messages of a high order were given through the organism of Mrs. Stewart, Mrs. Cowell, Mrs. Smith and others. These meetings will be continued indefinitely.

Mrs. M. E. Kratz of Evansville, Ind., has been laboring very successfully in Santa Barbara, Calif., in connection with the Spiritualists' Society there, where she made many friends.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

The Ladies' Aid Society will give a tea party, entertainment and dance on Friday evening, May 17, at Occidental Hall, 303 Larkin St. The admission will be 25c and the proceeds used for the purchase of carpeting for the new State Headquarters rooms. You get a good cup of tea, dainty cakes and a souvenir cup and saucer for your money, besides the entertainment and dance. The ladies propose to hold a Rummage Sale soon and solicit donations. They can be left at the headquarters with any of the lady members.

Mrs. C. H. WADSWORTH.

Mrs. Meyer had a good audience at Friendship Hall, 335 McAllister St., last Sunday evening, and her guides gave many convincing tests to them and answered sealed questions.

Whitney Hall, 1164 O'Farrell St., was crowded to overflowing last Sunday evening—the interest manifested being phenomenal. Many sorrowing hearts were comforted by messages from the spirit-world, and others received convincing tests through the mediumship of Mrs. J. J. Whitney.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

Oakland.—The subject discussed at Fraternal Hall last Sunday afternoon, before the Union Spiritualists, "Is Spiritualism Founded on a Scientific Basis?" proved so intensely interesting that it was voted to continue it another Sunday. Dr. Bonestell, Dr. Anderson and Bro. W. H. Binns were the principal speakers. Mrs. Maxwell of San Francisco, Mrs. Amanda Smith and Mrs. Booce followed with messages. In the evening Mrs. Dr. Stewart was greeted with one of the largest audiences of the season, and her work (reading sealed letters) proved more than satisfactory to all present.

Mme. Young gave many convincing tests to her large audience last Sunday evening at 619 McAllister St. Mrs. Seal gave a fine lecture, and Professors Young and Bothwell-Brown gave excellent music.

Mrs. F. A. Logan's address is now in care of Dr. Peck, Long Beach, Cal. She writes as follows:

"I left Los Angeles about four weeks ago for Pasadena and was hospitably entertained in that lovely temperance city by an old-time acquaintance, Mrs. Wilcox, formerly Mrs. Daniels, editor of the *Rising Tide*. I gave one lecture in the Board of Trade Hall, intending to hold meetings every Sunday evening but old Mrs. Dr. Peck, whom I met in Chicago at the National Convention in 1873, importuned me to stop in her lovely cottage home down by the sea—she having been partially paralyzed and is now in her 82nd year, how could I refuse, if by our association she could in any degree be benefited spiritually or physically?"

Mrs. Eberhardt gave many convincing tests last Sunday evening to her audience at 3250 22nd St. The hall was well filled.

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VOL. 38. { T. G. NEWMAN, EDITOR. }

SAN FRANCISCO, CAL., SATURDAY, MAY 18, 1901.

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Between 10 & 11th-sts. { NO. 20.

FATE AND I.

Something in me dwells, O Fate,
That can rise and dominate
Loss and sorrow, and disaster.
How, then, Fate, art thou my master?

In the great primeval morn
My immortal Will was born—
Part of that stupendous Cause
Which conceived the Solar Laws—
Lit the suns and filled the seas,
Royalist of pedigrees.
That great Cause was Love, the Source;
Who most loves has most of Force.

He who harbors hate one hour
Saps the soul of Peace and Power;
He who will not hate his foe
Need not dread life's hardest blow.

In the realm of brotherhood,
Wishing no man aught but good,
Naught but good can come to me.
This is Love's supreme decree.

Since I bar my door to hate,
What have I to fear, O Fate?
Since I fear not—Fate, I vow,
I the ruler am, not thou!

ELLA WHEELER WILCOX.

influence, in a room near where an aged spirit once dwelt when in the body, who hung an old watch, years ago, long out of order. One day in June came four raps, with dust and blue lights, and a heavy rap; then a full form passed very swiftly through space, jarring the atmosphere and giving the old watch a motion for fully 15 minutes' duration. This occurred by the spirit form, electrifying the watch, which had been long worn out.

PROF. JAMES HILLING.
Boston, Mass.

Dreams and Dreaming.

R. B. DICKIE.

Among the many I have had in my sleeping hours there are two I will briefly relate. Dreams are of various kinds—good, bad and indifferent, and depend in a great measure upon our physical and mental conditions. Bad, and even horrible dreams, are often produced by the state of the stomach

up. In the former I have been greatly distressed from loss of breath, and would give anything I had to recover it, or be able to move the slightest bit, without which I must surely die. Of the latter, I will give one case.

"Gibbs" and I were the only ones in the house, sleeping with closed doors and one empty room between us. I had a dream that I was three miles from home in a bed where I had often slept. A fearful influence came over me, as if some evil one was near and was about to do me harm. I was filled with dread and wanted to call for help, but was unable to move or give the least alarm. The evil spirit came from an adjoining room into mine, right over me. I could feel him, with his long, bony fingers, pressing down as heavily on my forehead and breast, with the quilts between us, as tangibly as I now feel this penholder, until I felt that the life would be pressed out of me unless some change could be effected.

ready to console us with heavenly dreams, and inspire our minds and souls with loving and delightful thoughts and memories.

A PROPHETIC DREAM VERIFIED.

Years ago we arrived and moored the good ship "Forward" to the wharf, in Liverpool, N. S., and loaded with lumber for the West Indies. We were all ready for sea, and "laying on our oars," waiting for the high tides, so we could get out over the bar that was in the harbor.

One night, as everything was quiet, I "turned in" and had a good sleep and a lucid dream, in which I found myself, with others, at the foot of a familiar hill. We looked up and saw a man with a pair of oxen and a loaded cart coming along down the road. We watched them, when presently, as they got near us, the team stopped, and no amount of persuasion or pounding could get them to come any further. Seeing his predicament, four or five of us went to the rescue.

BORDERLAND

Clairvoyant and Bracelet.

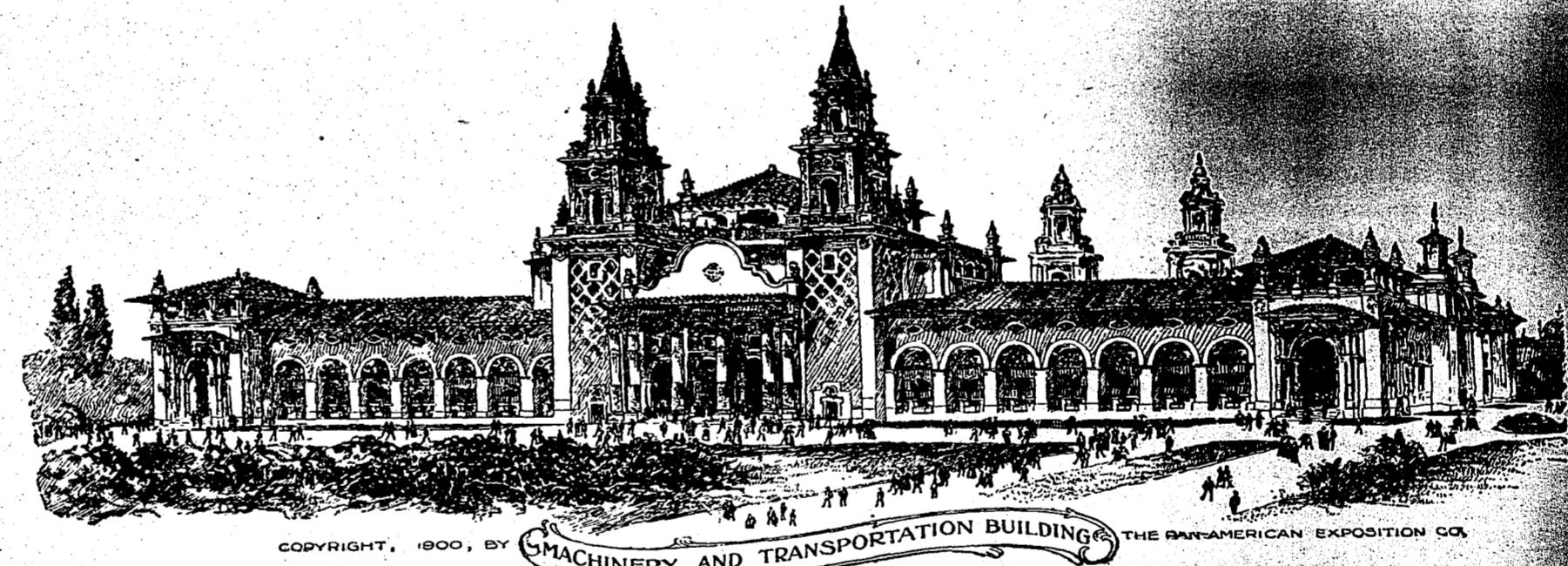
Lady de Grey is not a Spiritualist, but she was persuaded by some friends at an evening party some little time ago to allow a clairvoyant to tell the history of a bracelet which she wore upon her arm.

"I see," said the clairvoyant, "an Eastern bazaar. Buying and selling are going on. There is a babel of tongues. Crowds pass to and fro. A lady, lovely to look upon, appears upon the scene. It is the Princess of Wales! At one of the stalls a jewelled bracelet attracts her. She buys it, and passes on her way. . . . Before me rises another scene. A beautiful room, gay with flowers, and lit with countless wax candles. Men in uniform are here with stars upon their breasts, and women in satins and laces. The Princess is seated upon a sofa, and you, Madam, are by her side. The sparkle of her bracelet catches your eye, and you admire the stones and their setting. The Princess smiles, unclasps the bracelet from her own arm, and fastens it upon yours, with a pretty gesture of friendship!"

"Stop!" exclaimed Lady de Grey. "Why, all this really happened! The Princess bought the bracelet at Cairo, and gave it to me one night just in the manner you describe."—London Penny Magazine.

Spirit Winds an Old Watch.

A watch long stopped was temporarily set in motion by a spirit



Pan-American Exposition at Buffalo, N. Y. Dedication May 20, 1901.

—indigestion, dyspepsia, etc., caused by "eating mince pie," especially at a late supper, or overeating anything at any time, as there can be "a bad use made of every good thing." In these conditions, demons are ready to take hold of us and pull us down through a horrible experience, or nightmare, almost squeezing the life out of us.

Indifferent or insignificant dreams are produced in different degrees of force by the different states of body and mind.

I am not certain what nightmare is, but think there are two kinds, or causes. One seems to be a cessation of breath, or pulsation, from some cause unknown to me. The other is an evil spirit influence, which is also very distressing. I have had both. They come while sleeping, or, maybe, while waking

Finally I made a desperate effort to scream, and succeeded with a distressed cry which awoke Gibbs. As soon as he opened my room door the spell was broken—the grip was relinquished, the spirit had fled, and I was all right again.

GOOD DREAMS.

In our sleeping as well as waking hours, we are liable and sensitive to impressions, prophecies and inspirations from the spirit-world. Like an unwritten tablet, our minds are often, if not ever, ready to receive impressions, which are sometimes made in a moment and most often without our ken, from whence they come. It has been said that good sleep needs no dreaming. It may be true generally, but I think there are some happy exceptions, that some of our spirit friends are ever near and

We took cart and oxen and forced them to where the driver wanted to go. When I awoke, I hardly knew for a while whether it was real, or only a dream. For years I had nothing to do with teaming, neither had I been thinking anything about it.

Now for the sequel. The next day five of us were standing on the wharf by the ship, whiling away the time, when, as we looked up, we espied a man with cart and oxen coming along down the road. We watched them until they got near the foot of the hill, when the team stopped and would go no further, notwithstanding all the driver's efforts. We saw his trouble and went to help him out. He had a load of wood for us, so we took oxen and cart and shoved them down to our vessel. Then my dream came to me, and I could see

and partly understand, why such a premature experience should be placed before my vision.

I would like to know more concerning the fulfillment of dreams and the philosophy of prophecy. I believe that prophetic dreams are given by spirit inspiration and prophecy through mediums, from the same source, as well as through a knowledge of the sciences.

WONDERFUL DREAM FULFILLED.

About one year before I ever thought of migrating to California, I had a very peculiar dream. Having in former years followed the sea, I felt in my dream as if I was on shipboard; that it was night, and that I was in my birth below in the cabin. I could feel the ship rolling and lurching, as we were sailing rapidly along. I thought that as I had an interest in our safe passage, I should be on deck to see how things were going on.

As I was going on deck I halted in the companion-way and looked out upon the scene. It was a wild one. It looked as if we were sailing through dry land. There were trees and rocks, hills and valleys, and even the little tufts of grass were visible in the moonlight. All seemed to be as near our pathway on either side that there was danger of running into them. I had a very peculiar sensation—one that words are inadequate to describe, and as I stood, or reclined there, gazing upon the scene, my whole being was thrilled with wonder, awe and admiration.

I awakened and found it was only a dream, not knowing that it had any significance. But behold! this same dream was repeated three or four times during the two years just previous to our leaving the State of Michigan—the last time only a few days before. I related it to others, still not knowing how to divine it.

THE FULFILLMENT.

On our way to California we had passed the Colorado line, and were running through New Mexico on the Santa Fe route. One night, while lying in my berth enwrapped in sweet slumbers, I was awakened. The rocking and lurching of the car seemed more agreeable than otherwise. I raised myself on my elbow, shoved the window curtain aside, and in that position gazed out upon the scene for a good while. It was quite a romantic one. I could see everything so clearly in the bright moonlight.

The picture of my dream in all its freshness and fullness was now before me, and within me, a tangible reality. Within me, I say, for that was and is the strongest and most wonderful point in the whole affair—the sensation, which I cannot tell or convey to others, but it must be experienced to be understood. I need not reiterate. The fulfillment was complete in every detail only—it was a car, instead of a boat, we were in.

A MONUMENT TO ATLANTIS.

A notable discovery of more than ordinary interest for historians, especially those who have a leaning toward antiquities, has lately been made by the well-known archaeologist, Augustus Le Plongeon. This discovery should particularly attract the attention of Americans, since it enables them to lay claim to one of the most important monuments of ancient times.

The edifice in question is the Pyramid of Xochicalco, standing 5,396 feet above the level of t

he sea, and situated to the south-southwest of Cuernavaca, 60 miles from the city of Mexico. For more than a century the pyramid has been occasionally visited by distinguished travelers, including the learned Humboldt; but none succeeded in discovering the purpose for which the monument had been erected, nor in deciphering the mysterious inscriptions on its sides.

As far back as 1886, Dr. Le Plongeon published his alphabetic key to the Maya hieroglyphs, comparing this with the ancient Egyptian hieratic alphabet. He has now found that the signs on the Pyramid of Xochicalco are both Maya and Egyptian; and a careful study of these decorative inscriptions has made it plain to him that the pyramid was a monumental structure erected to commemorate the submergence and destruction of the great Land of Mu (Plato's Atlantis), together with its population of 64,000,000 human beings, about 11,500 years ago.

Dr. Le Plongeon, in his remarkable work, "Queen Moo and the Egyptian Sphinx," gives four Maya accounts of the same cataclysm. This, then, is the fifth, and, in his own opinion, the most important of all the known records in Maya language of the appalling event that gave rise to the story of a universal Deluge that is found in the sacred book of Jews, Christians and Mohammedans.—*Mind*.

IMAGINATION AND DREAMS.

ESTELLA SAVILLE.

How often we read of and hear related the dreams and visions of others, and how they foretell future events and give us warning. Yet how seldom do we receive a scientific explanation of how it is done, thereby enabling us to give greater stress to their meaning. Even my orthodox friends relate their prophetic dreams and their truthful purport. Yet I question if they even have a theory of how they are given or originated.

Ourskeptical friends, our ignorant acquaintances, unhesitatingly pronounce it imagination, which is generally followed by a look of scorn at our credulity, or a laugh which elicits their opinion of their superior judgment; yet, if questioned closely, they will seldom give a satisfactory explanation of what they see, mentally, as the working of the imagination.

To me it is absolutely necessary to understand this before I can rest content. I believe the imagination was given to assist us to a realization of an after-life. I would answer my skeptical friend: "Certainly it is with the use of the imagination that we are given dreams and visions." But the question is: Who is the operator? Whose will is it that places a picture upon the brain that we may see it and read its meaning?

I have learned that sometimes it is the will of an invisible individual, decarnate. Sometimes I can paint a picture there myself. But I am aware that in order to do so I must exert my own individual will-power. In watching this truth all may learn when the imagination is played upon by an outside power, and when not. Our dreams are given us generally just previous to waking, before we have had time to exert our own will-power, but late enough that we will remember. For this reason I do not ridicule the study of dreams, as their meaning is detailed in books.

We often wonder why symbols are used instead of seeing the dream pictured out in full, as a drama or play, but have found that upon comprehending the meaning of the vision before it has been completed, often so startles the dreamer that the brain is thrown into a state of activity, where before it was "actively passive," (if I may so state it). Another meaning is that by the use of symbols facts may be disclosed more rapidly. At other times symbols are used to prove the prophetic power of the unseen.

In fact, I think the more we cultivate the imagination, the better prepared we are for the unseen forces, and be cognizant of their presence. None of us should blush in diffidence, or bow in silence, when accused of putting too much faith in the imagination. The imagination is one of the most powerful means of communication between the unseen world and this.

MEDICAL FREEDOM FOR ALL.

J. W. RUMINER, M. D.

Therapeutics cover a vast field for research, and, in our judgment, there should be freedom of thought and unrestricted inquiry into the many systems of cure which are now extant, medical autocracy to the contrary notwithstanding. The people and the broad-minded physicians of any school whatsoever are not the parties who are asking their legislators to pass iniquitous medical laws. Any system that would try to debar others is narrow and bigoted in the extreme. We would not object to a law that did not give a monopoly of practice to the toxic drug doctors, but would allow each practitioner of his respective system to stand on his own merits, let the actual results and the people determine who are and who are not safe physicians.

A knowledge of the therapeutic value of the fine forces of nature, sunlight, electricity, magnetism, nerve force, mental force, psychic force, etc., opens up an unlimited field for study and investigation. It has been demonstrated in thousands of instances where patients were healed after the skill of the best drug doctor had completely failed. An understanding of the basic principles of things would enable the medical physician to treat more on scientific principles and would make him less prejudiced toward his professional rival.

Dr. Titus, Counselor of the Court at Dresden, has remarked that "Three-fourths of mankind are killed by medicines and prescriptions." The intelligent public are learning, through Ralstonism and other valuable sources, how to heal themselves of most diseases, and do not favor the ironclad, double-lined medical laws proposed.—*Progressive Thinker*.

HINTS ON CONCENTRATION.

The following is taken from an article on concentration by Prof. J. C. Quinn, in the April *Psychic Digest*:

The habit of concentration can be acquired and perfected in several ways. You can take a given time daily—morning to be preferred—and retire to some place where you will be free from distraction and interruption of any kind, and be passive—at complete rest for fifteen minutes—then for

the next fifteen minutes think of some object or form, say a tree, or a flower, a square, or a triangle—whatever it is, keep it steadily before your mental gaze, and nothing else, for these fifteen minutes. Such an exercise, repeated twice a day for a month, will soon give you the habit of strong concentration.

Take another plan: Mr. Wood, in *Ideal Suggestion*, has an excellent method. He gives a series of meditations with an appropriate motto. Then seek some place where you can be at rest, passive and undisturbed. After reading the selected meditation for several times, fix the mind upon a corresponding motto: "I am part of a great whole." Keep this thought steadily before the mind; let nothing else intrude upon your thought. Perform this exercise daily in silence, assuming the most restful position of the body, especially when you are going to sleep, and watch the results.

The object in view in concentration is, first to obtain self-mastery, and, second, to get the mind so trained that it will study but one theme or object at a time and study it thoroughly.

One trained to concentration of mind can, in a crowd or a room full of people, all talking to one another, isolate one's self and carry on a given train of thought oblivious of surroundings.

As soon as the habit of concentration has been acquired, the student will not need the help above described, and will be able, after regular daily practice, to picture out, mentally, whatever ideas convey best the state of development so earnestly desired.

In this more advanced exercise of picturing to yourself pure mental ideas, remember this great law of thought—like produces like—and be careful of the thoughts you entertain.

WHY NOT TELL IT EVERYWHERE?

At a recent convention of Spiritualists in Philadelphia, a daughter of a Presbyterian clergyman was present, and listened with closest attention to the addresses and spirit messages. So strong were the arguments, so convincing the character of the messages, that it is said she became a convert to the belief in spirit communion then and there. It came to her as a revelation, a revelation of a most joyful character that everyone ought to be glad to hear and learn about, and, believing, ought to be glad to tell to others. "But I cannot understand," said she, "if it all be true, why you don't let the world know of so joyful a fact? Why not tell it everywhere?"

At the same convention a ballot test medium did some excellent and most convincing work. His control was formerly a Philadelphia lawyer. When this control first manifested to a gentleman in Philadelphia—a prominent Spiritualist—many reminiscences of their past friendship and intercourse were called up, and after a time the spirit control said: "Friend L—, we knew each other a good many years. We often met and transacted business. Why did you never tell me of this spiritual philosophy? Why was I compelled to come over to spirit-life to learn so wonderful and valuable a fact as spirit communion? Why did you not tell me?"

Tens of thousands come back each year to ask their friends, pro-

fessed Spiritualists, the same question: "Why did you not tell me?"

Why should anyone knowing so glorious a fact as spirit communion hesitate to tell his friends about it? Why not tell it everywhere?—Sermon.

New Temple at Philadelphia.

Within two days after the question of securing permanent quarters had been considered by the First Association of Spiritualists of Philadelphia, the members of the society found themselves established in a building of their own, which was dedicated on April 28 at Twelfth and Thompson Sts.

The church was handsomely decorated with potted plants, evergreens and flowers, but the most conspicuous feature was the display of American colors. The First Association is said to be the oldest organization of its kind in the world, and a number of the original members, who participated in its formation in 1841, were present at the dedication, among them being John Langham, of Ellwood, N. J., who is now 90 years of age and who recently deeded the Association 72 acres of woodland.

The services were opened by the singing of the National anthem, "America," after which the resident speaker, Dr. N. F. Ravlin, delivered the dedicatory address, in which he referred to truth as the main principle of Spiritualism. The church he dedicated as a place where genuine phenomena should demonstrate the continuity of life.

"The Association," he said, "repudiates those who claim to be mediums and who use the livery of Heaven to deceive the people and trifle with the most sacred emotions of the human heart."

Among others who also made addresses were Prof. William M. Lockwood, of Chicago; Mrs. Millie Palmer, of the local Second Association; Thomas M. Locke, Vice-President of the National Association, who presented the congratulatory greetings of that body; Mrs. M. E. Cadwallader, V. Pres., representing the Woman's Progressive Union, and Capt. F. J. Keffer, Pres. of the First Association.

Addresses were also delivered by members of the different associations which have sprung from the parent stem in the last 50 years. All congratulated the members on the purchase of the property.

Dr. Ravlin declared that before his departure it was his intention to raise \$1,000 for the improvement of the present edifice. He started a subscription list and raised the amount then and there.

The services also had their pathetic side, for it was Dr. Ravlin's last day as resident speaker. After two years' arduous labors he will leave, accompanied by Mrs. Ravlin, for San Francisco, Cal.

The new church was formerly occupied by the Heavenly Recruits, who called the edifice the Church of the United Brethren. Owing to litigation it was found impossible to retain the property, and it was accordingly vacated. The Association of Spiritualists learned of the matter and within 48 hours had practically secured possession of the premises.

Mrs. M. E. Cadwallader made presentations of the Maltese Sunflower Badges to Mr. and Mrs. Ravlin on behalf of the Progressive Lyceum and the Twentieth Century Sunflower Club, both auxiliary to the First Association, and a gold-handled umbrella to Mrs. Ravlin, on behalf of the Woman's Progressive Union. In addition to the

\$1,000 subscribed by the members and friends of the Association at the dedication services, the Woman's Union donated \$1,200 toward the property. It is worthy of especial mention that the Lyceum and the Sunflower Club not only subscribed \$25 each to the fund, but the individual members of these societies raised the subscription to \$132, thus testifying the deep interest taken by the Junior Spiritualists in the work.

Many who have heard of the legacy which was left the First Association by Mr. McIlroy, and which is in litigation at the present time, have thought that the present property was purchased out of that bequest. Such is not the case. In order to set the matter right, we desire to say that even should we win the suit in question, the Association does not receive the bequest until the passing away of the heirs of Mr. McIlroy; so there is no likelihood of the money coming to us at the present time.

The property we have acquired for our meetings is entirely independent of the legacy, but is a great step forward in the direction of ultimately securing a larger building. The present premises will be entirely refitted, with electric lights, the walls will be decorated, and altogether transformed. We also hope in the near future to add an additional story for the use of the Lyceum and entertainments. The best feature of the dedication services was that all the Spiritualists of the city united in their congratulations, and seemed to be as proud of the acquisition as if it was their own property. We hope that the interest awakened will continue, and that a new era of prosperity is opening up for the parent Association of Spiritualists, which will celebrate its golden jubilee in 1902.

M. E. CADWALLADER.

Mr. Arthur Groom sends these additional items:

As conductor of our Lyceum, I feel the loss of Mrs. Ravlin very keenly. She has thrown her whole heart and soul into the Lyceum movement and has endeared herself to every Lyceum member, and especially to the young ladies whom she has been teaching. Only conductors themselves can fully realize my feelings at the loss of such valuable assistance. May Heaven's highest inspiration go with them!

When we open our new home in the Fall, after a thorough renovation, it will be a credit to our Association and the spiritualistic movement. There will be no excuse for the non-attendance of those who are opposed to meeting in dancing halls and other places, where it has been impossible to cultivate proper conditions. I feel it will add greatly to our membership, and, what's most important, more workers in general. We want more Lyceum workers, which is essential for the uplifting and sustaining of our beloved Cause. The veterans are passing on to receive their reward; the young must take their places. The work truly is great and the laborers are few.

ARTHUR GROOM.

Man—Epitome of Creation.

J. P. COOKE.

The body and mind of man are full of mutual correspondences. "He is in little all the sphere." We have spirit and matter, soul and body. The soul is the man himself. The body belongs to him. He is essentially soul; the body is only his chest of tools. To soul belong conscience, will, reason,

love. As soul he is a free being, but as soul dwelling in body he is limited. Body helps the soul by being its servant, but at the same time, in this earthly dress, it holds it in and shuts it up.

The focal point where soul plays upon its physical ultimate, or instrument, on the material side, is the solar plexus—the central nervous mass from which all is developed. The nervous sympathetic system is the "right hand man" of the soul through the solar plexus. The solar plexus, from its physical aspect, may be likened to the keyboard of a piano. What would Thalberg or Paderewski do with no keyboard to their piano?

Now let us discriminate! Let us draw a broad line between the emotions of the heart, or inner life, and the thoughts of the mind, or brain, if you choose. But remember that the brain is not the mind, but is only the organ of the mind. It is literally true that thought is deeper, more interior, than all speech; and feeling is deeper, more primordial and fundamental than thought. It is morally more important to feel truly, justly and rightly, than to think correctly.

The will—which is largely the man or woman—the will abides with the emotions—the central, or inner life. It is not so intimately related to the thoughts as to the purposes; to the intellect as to the emotions—the feelings. The power of the will is the serious, central purpose of the life. It is far more inward than the superficial flow of the thoughts.

The will is close of kin with the feelings. It is of the breast. It needs no long-spun argument to convince us. The will is more than a mere representation; it is the original central living element in me—the truly real power which suffuses the body. The will is related to the intellect as primary to secondary; as substance to accident; as regards the body, as inner to outer; as reality to phenomenon.

The act of will is followed at once and inevitably by the movement of the body willed. Nay, the two are aspects of one and the same, given in different ways. The will is the power of the spirit seen from within. Motion of the body is the manifestation of the will seen from without. The living purposes and achievements are the will made visible and objectified. The will is the backbone of personality. The real person is the man who achieves his purposes.

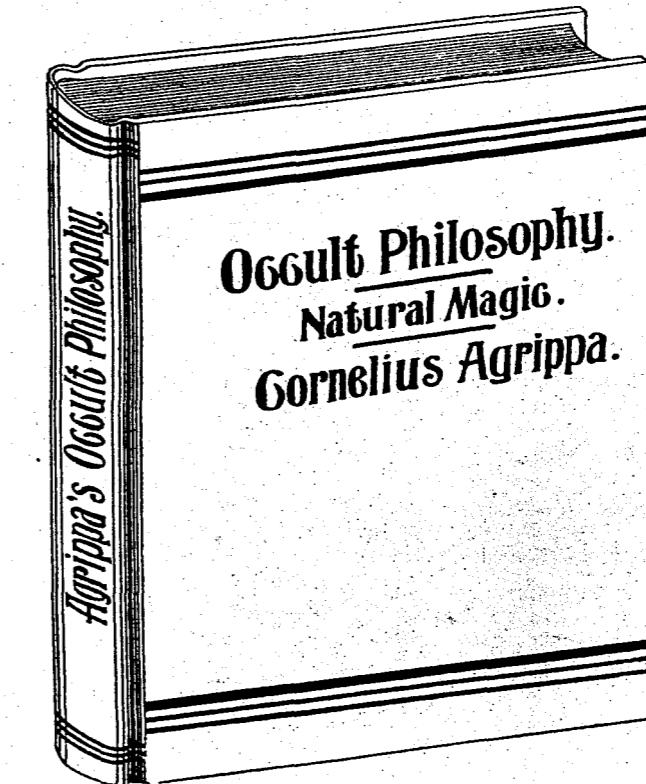
In man the intellect means the will to understand, as the stomach means the will to digest, as the lungs mean the will to breathe. In the wonderful operations of the sympathetic system we may see how the telegraph wires of life run out from this central power-house that we call the solar-plexus.

These facts of observation may well lead us to ponder whether the inner life—the moral nature—is not the central, divine inspiration by which the human species is held together in the community of an elemental spiritual life? Without such a living magnet, we doubt if the manifold divisions of mankind could have a common intelligence, could have interchangeable ideas and translatable languages.

We can find no medium for such enlarged communion in the mere impressions of sense, or the combinations of the imagination. "The moral nature is the key to the whole man, and without the key the diversities of man would be as meaningless to each other as forgotten hieroglyphics."

Remarkable Book.

Occult Philosophy, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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Philosophical Journal.

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[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
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SAN FRANCISCO, MAY 18, 1901.

Salt is a preservative element, and true appreciation is akin to it, for it impels one to continue in the line of duty, as well as conserving strength and courage.

Psychology is condemned by the *Signs of the Times*, published at Oakland, Cal. It says that it "comes direculy from the devil." What a wonderfully convenient thing it is to have a "devil" to try to scare people with! The church has always opposed all advancement—all progress—all invention and all scientific discoveries—saying that they were of the devil. It has persecuted all who dare to think of matters outside of the creeds of the church. Its opinions are therefore not worthy of notice!

India.—We have received a copy of the Report of the Americo-India Famine Relief Committee, which has had the distribution of the generous fund raised by the American Committee of One Hundred, stating that from Viceroy and Governor, down to the humblest man, woman and child, who were helped, there is felt sincere gratitude for the assistance that saved lives and relieved distress. Famine-children homes have been established, where 25,000 are to be cared for. Brown Brothers & Co., 59 Wall St., New York City, will forward all donations to the Treasurer in Bombay.

Mrs. Piper and the Psychical Research Society's experiments form excellent reading. We have received several copies of this Report and can furnish it for \$1.75. Postage 10 cents extra.

The Wisconsin Law against Mental Healing has been declared unconstitutional by Judge Elliott.

This Life is a School, of which Sorrow is the teacher.

Unite or Perish.

Under the above heading the *Light of Truth* editorially gives some good advice in last week's issue. From it we quote the following:

A crisis such as Spiritualists have never seen is upon us, and the *Light of Truth* once more calls a halt. The insidious foes of our principles are at work the while we either parade or sit supinely by and watch it.

It is no longer a question of fighting legislation. It is no longer a matter of this medium or that medium being taxed and fined or thrown into jail for giving the manna of heaven to a craven foe which stabs while being caressed. It is no longer a question of injecting new life into a lot of bankrupt and decaying societies all over the country. It is no longer a matter of church absorption. It is no longer our business to bewail over past errors or gloat over past triumphs.

Our business now is to unite our forces for self-preservation, or perish from the face of the earth as a distinctive movement.

We must face the facts, and survey the real situation. We have, under a ruinous policy, allowed ourselves to be segregated, and are consequently weak when we could have been strong! The only thing we can now do is to correct the error, and unite our forces, for "in union there is strength"—and there alone!

Wherever two or three Spiritualists are found, let them get together and organize a society, establish "headquarters" in that locality, and show that they have an existence!

Unite; sink all minor differences, and work together for the common welfare—for self-preservation! Let there be no backbiting—no fault-finding—no jealousy—no envy—no disagreement in public or private! Be united in fact as well as in name.

Let each one labor for unity, for the crisis is upon us, as the *Light of Truth* forcefully asserts—and we must now "unite or perish," as a distinct organic body.

Hopeful Signs of Unity.

After the inharmonies have spent their forces, and it is realized how much they have cost, we hope that a wiser policy will be inaugurated—and that this may be done ere it is too late. There are already signs of this revival in the air, and we gladly point them out.

1. The National Association is established in headquarters of its own in Washington with a fund of \$10,000 available for propaganda work.

2. It has several new missionaries at work building up the Cause, being led by the President, Harrison D. Barrett.

3. Mass meetings are being held in various large cities, which are helping to unite the forces and enthuse the workers.

4. The oldest society on this continent has just secured a building

of its own in Philadelphia, Pa., causing cheer and harmony among the Spiritualists of that city and vicinity.

5. And the California State Association has just secured and fitted up headquarters of its own (dedicated last Sunday) at 305 Larkin St., San Francisco, where a reading-room and library will be maintained for the benefit of the Cause.

All that is now required is the desire to unite, and the will to do it—then it can be accomplished. Shall it be done? is the all-absorbing question. Thousands await the decision with breathless anxiety.

Why am I Here?

This is a question often asked by each individual, but nearly always left unanswered. The following from *Life* is a very satisfactory answer to this momentous question:

I am here to build up and unfold a spiritual individuality that shall always be self-conscious, intelligent and capable of enjoyment. For this end is prepared all the paraphernalia of earth-life. It is a school, and all the lessons are assigned only as they are needed. Even difficulties and hardships are conducive to this end, if we use them aright.

Would it not have been just as well if I had not been? No. Why? Because I am. I am not in vain and I am a necessity under the law of being. I could no other but be. Since I am, I am indispensable to being.

I fill a need, and enjoyment of life, happiness, is my right. Is this not an adequate and sufficient end? Why not? Much is said of usefulness. Is usefulness separable from enjoyment? If I am useful I help others to be happy, and consequently conduce to my own happiness. Conscious existence is itself joy if we have mastery over environment. And this is our right and privilege.

By and through a proper and wise use of the object lessons of this earth-life I am building my conscious selfhood so as to be able by and by to live and be happy and free, independent of physical form and food. I may do this and have my will obeyed in locomotion and all activity.

Slaves.—People are slaves, who hug their chains with the hope that some day they will be made of gold. Slaves always want tyrants to rule over them; hence, we have tyrant doctors, tyrant political and society bosses, tyrant ministers and tyrant Gods.

Men and women do not want the "Truth" that shall set them free. They prefer to be owned, body and mind-spirit, by slave-drivers. And the worst of it is, they hate with a deadly hate all those who have emancipated themselves and would seek to set them free.—*World's Advance Thought*.

President and Mrs. McKinley arrived in San Francisco last Sunday, two days ahead of time, on account of the fatigue of Mrs. McKinley, who has been an invalid for years. Their trip to California has been a glorious ovation—the people everywhere giving them a rousing welcome.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE RUSTLE OF HIS ROBE—A Vision of the Time of the End, by Margaret Kern. Quarto cloth, illustrated, \$2.00. New York: F. Tennyson Neely Co., 114 Fifth Ave.

This book is a description of a prophetic dream given in a graphic and simple manner. It is a word picture, heralding great events, in a beautiful and harmonious blending of thought-color. No one can read the book without being uplifted in soul and ennobled in being. The passages quoted from the incomparable *Hidden Words* are translated from the original Persian and Arabic Manuscripts, and are here given to the world for the first time; they are a valuable addition to the book and will interest alike the student, the scholar, the mystic, the philosopher and the curious.

HEALING WITHOUT MEDICINE, by Prof. Jesse J. Todd, Doctor of Psychology, Box 435, Wichita, Kansas. 76 pages. \$1.00. For sale at this office.

This is a course of study of Psycho-Therapeutics—a valuable text-book on all the methods employed. The author, in the preface, gives the following explanation:

"The object of this abridged compilation of the many seeming methods of Psycho-Therapeutics, such as Hypnotism, Magnetism, Mesmerism, Weltmerism, etc., is to harmonize the different methods, or systems, and show the reader that they are all based on the same principle, and are one and the same thing so far as the healing power is concerned.

"A further object I had in view was to bring the whole subject matter before the reader in such a way that he will not need to be subjected to the expense of buying a dozen or more different courses of study in order to get a full understanding of the subject matter and to render the attendance at any school unnecessary."

This pamphlet covers the whole ground and is very valuable.

REALIZATION; a course of lessons upon "the Inner Nature of the Self," by Miss Loraine Follett, Atkinson, Ill. 50c. For sale at this office.

This course of six lessons covers the following subjects: Consciousness, Super-Consciousness, Clairvoyance, Intuition, Telepathy, Oneness, or Sympathetic Harmony, and Divinity. It is a clear statement, presented in an interesting manner.

The Radix, or Wonder-Wheel Leaflet, is conducted by F. J. Miller, M. D., and published by the Wonder-Wheel Co., P. O. Box 3667, Boston, Mass.

Suggestion for May contains the following articles of interest: The Autobiography of Pain, Cerebro-Spinal Man, Hypnotic Somnambulism, etc. 4020 Drexel Boulevard, Chicago. 10 cents.

In the Review of Reviews forecast of great celebrations and gatherings of 1901, published in the

May number of that magazine, about 100 assemblages are announced, including the meetings of several foreign congresses.

PSYCHO-THERAPY, or Hypnotic Suggestion in the Cure of Disease, Vices and Abnormal Habits, and as a factor in moral, mental and spiritual development. by Jay Ross Demude, Denver, Colo. \$1.00. For sale at this office.

This is a valuable book on the wonderful forces of Hypnotism, Auto-Suggestion and Psycho-Therapy, and their use in the cure of disease.

In the Preface the author says: "The great principle underlying Hypnotism, in its present development, is one of the greatest discoveries of the age on account of the benefits it confers upon the human mind and body. And if this feeble effort is successful in persuading the reader to lay aside all preconceived ideas in connection with this subject, and proceed with an honest investigation, the writer will feel that his efforts have not been in vain."

William Allen White will contribute to an early number of the *Saturday Evening Post*, of Philadelphia, a striking anecdotal article on "Fighting Fred" Funston, the man who captured Aguinaldo.

The *Reconciler* is a new monthly devoted to the advancement of the occult sciences, at \$1 a year, edited by Dr. H. P. McKnight, High Point, N. C. The first issue contains much interesting matter.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

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MRS. DR. DOBSON-BARKER,
Box 132, San Jose, Cal.

MRS. DOBSON-BARKER—

Dear Madam:

I am happy to add my testimony to the many others which I know you will receive. I have used your medicine for over eight years. I have words of praise for it, as I have influenced over 20 others that were next door to death, and all have been cured by your treatment. Your medicine does all, and even more than you state it does. I, myself, you cured when other doctors gave me up.

Yours respectfully,

W. J. HOWDEN.

110 First St. East, Flint, Mich.

MRS. DR. BARKER:

Enclosed you will find an order for medicine for my sister in Port Elgin. She writes and tells me it has helped her so much she is able to go out in winter weather, which she has not been able to do in six or seven years. She went out in Summer, but not in Winter. That is so encouraging. I do hope she will continue to improve, as she is so happy to think she is getting better. My sister's address is, Miss Lizzie Robertson, Port Elgin, Ontario.

JENNIE ROBERTSON.
153 Emerson St., Rochester, N. Y.

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Principle deep, intangible, real,
Soul of itself, conceived ideal.

Each cell contained a Cupid at base—
Jockey that rode in the hurdle race—
Question of morals, not in the van,
Till elected by choice, in the man.

"Choice?" Oh, yes, word quite divine,
Soul of the law that doth intertwine—
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W. S. HASKELL



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Local News Summary.

Our Telephone. — Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

W. T. JONES.

LADIES' AID SOCIETY. — Headquarters at 305 Larkin-st. San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Mrs. Eberhardt entertained a fine audience last Sunday evening at 3250 22nd St. with messages from the spheres to those in that hall.

Mme. Young's Meeting last Sunday evening at 619 McAllister St., San Francisco, was exceedingly interesting and drew out a large audience. After an inspirational lecture by Mrs. Sarah Seal, Mme. Young gave spirit messages and psychometric readings. The music was provided by Professors Young and Bothwell-Brown.

Whitney Hall, 1164 O'Farrell St., was crowded last Sunday evening with investigators, who were anxious to hear from their friends who had been translated to the higher life. They were not disappointed, for Mr. Salisbury introduced their friends and gave their messages to the satisfaction of all.

At Lower Scottish Hall last Sunday evening Mrs. Maxwell held another interesting meeting. Mrs. D.A. Dunkel presided at the piano. Mrs. Maxwell and Miss Lillie gave proof of spirit return.

The Ladies' Aid Society had a large meeting on Wednesday in the new Spiritualist headquarters, 305 Larkin St., San Francisco. After the usual routine business, Mrs. Lillie Dygert, 3841 25th St., San Francisco, was elected treasurer to fill the vacancy caused by the resignation of Mrs. Morrell.

A souvenir tea party social to be held on Friday, May 17, will present a fine entertainment, concluding with a dance. The tea cups and saucers used on that occasion will be presented as souvenirs to each person. Tickets 25 cents for the whole evening's enjoyment.

Flowers and sealed letters were read satisfactorily by Mrs. C. J. Meyer at 835 McAllister St., San Francisco, for the audience there assembled.

State Headquarters Dedicated.

Occidental Hall, the reading-room and library were formally opened last Sunday evening according to announcement. The hall was full of people in the flesh, as well as spirits of those interested in the Cause in California and the country at large.

After the overture by Mrs. Jenny Ward Hayes, President Norton gave an opening address, calling attention to what had been accomplished by the State Association in protecting its mediums and providing for the public manifestation of the Cause. After a vocal solo by Mrs. Adel DeForest Lunt, Mrs. R. S. Lillie gave a very interesting address and an improvised poem. She also presented to President Norton, with appropriate remarks, a laurel wreath, provided by Mrs. B. F. Small, president of the Ladies' Aid Society, as a token of appreciation of his indefatigable labor in the establishment of the headquarters and work for the upbuilding of Spiritualism, which he acknowledged in a neat speech.

Mr. and Mrs. Gillespie then sang a beautiful vocal duet, and Mrs. Gillespie followed with an address full of words of wisdom and practical advice.

Miss Fannie Raymond gave an exquisite vocal solo, which received two encores. Remarks were then made by Mrs. B. F. Small, Mrs. Maud Lord Drake and Dr. G. W. Carpenter, and after singing by the audience, Mrs. Lillie dismissed the meeting with a benediction.

The reading-room, library and office will be open from 9 to 12, 1 to 5, and 7 to 8:30, daily. All are welcome.

The Sixth Anniversary.

The Mediums' Protective Association of San Francisco celebrated its sixth anniversary in Oriental Hall, 619 McAllister St., on Saturday evening, May 11. The program was as follows:

Instrumental music, Prof. Young and Prof. Bothwell Brown; roll call of charter members by the first secretary; reading minutes of the first meeting of the society; violin solo, Miss Isabella Seal; address, Mrs. Sarah Seal; song, Alfred Seal; recitation, Chas. Steacy; instrumental selection, Mr. Blank and Miss Isabella Seal, accompanied by Mrs. Alfred Seal; recitation, Miss Dulcie Mann; fancy dance, Ernest Young; a few volunteer speeches by members and their friends.

Light refreshments were served and dancing was the order for the balance of the evening.

The following officers were elected to serve for one year: Pres., W. T. Jones; First Vice-Pres., Mrs. Sarah Seal; Second Vice-Pres., Mrs. E. C. Griffin; Sec., J. T. Roberts; Treas., M. S. Norton; director to fill vacancy, Richard Young.

This Association will hereafter hold a test meeting in Oriental Hall on the first Friday evening of each month.

Oakland. — The Free Spiritual meeting on May 8 at 856½ Isabella St. was interesting. Mr. Preston gave an invocation producing harmony. Dr. Palbaum became entranced and gave spirit messages that were appreciated, after which Mrs. Rebecca Stewart gave an inspirational discourse on "True Spiritual Life." Mr. England of Redding made a short talk, and Mr. Preston closed the meeting by a few remarks.

VOX.

Transition. — Mrs. F. Corden White

passed to spirit-life Sunday morning, April 14, 1901, at Buffalo, N. Y. Mrs. White was born at Dubuque, Iowa, and was the daughter of the late A. M. Church of Oakland, Cal. She leaves a husband (who now resides at Lily Dale, N. Y.), three brothers, one sister and a mother, of Oakland, Cal. The call came while she was dusting out her room, falling helplessly to the floor. Mr. White was in an adjoining room when he heard the fall, and quickly rushed to her side. She made one or two attempts to sit up and speak, but sank back and quietly passed away. Heart failure was the cause. The remains were interred at Buffalo on April 16, Moses Hull officiating.

Mr. J. Stitt Wilson, founder of the Social Crusade, Chicago, started on his Western trip April 20. He goes to Burlington, Iowa, and Sioux City. Mrs. Wilson joins him in Omaha, and they will go to Denver, Cheyenne, Helena, Butte, Anaconda, Spokane, Seattle and Tacoma; thence south to Portland, San Francisco and Los Angeles, Cal.

Mr. and Mrs. Sam Helsel, old and well-known Spiritualists and residents of Oakland, leave on Tuesday, May 14, for their home in Pennsylvania. They expect to be gone indefinitely.

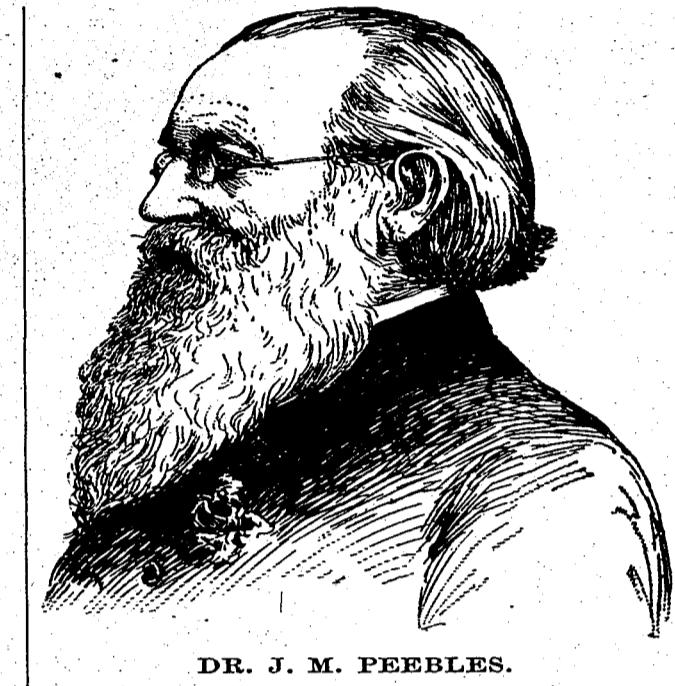
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VOL. 38. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 25, 1901.

{ 1429 Market St. Between 10 & 11th Sts. } NO. 21.

NEVER ALONE.

Never alone; no, never alone,
But in a sea of infinitude;
Mid countless throngs of ages gone,
And myriad worlds of all that's good.
Never alone, though silence deep
Pervades the spot in which I dwell;
Though darkness hovers o'er my sleep,
And stormy billows o'er me swell.
Never alone, though lightnings flash,
And tempests rage and shadows fall;
Though angry waves against me dash,
God's messengers are over all.
Never alone, for angels come,
They throng the silences within;
They come from out the azure dome,
With healing for this awful din.
Never alone, the silence speaks
Unto my spirit more and more;
Its tide resistless on me breaks,
And peace it brings me o'er and o'er.

EMMA D. PITTS.

BORDERLAND.

A Seance Thirty Years ago.

It is a little over 30 years ago that I commenced to investigate Spiritualism. I was then an officer of Her Majesty's Customs and stationed at Newcastle upon Tyne, in the North of England.

Previous to this investigation, I held very broad religious views, which I might term pantheistic.

I belonged to that broad rationalistic school of thought, and wherever truth was to be found I was there to seek it. I discovered a man who was called a table-rapping medium, and having induced a half dozen earnest and intelligent men of different religious denominations to join me, we went to work to study this New Schism.

The table-rapping medium soon developed into a writing and then a trance medium. He was what we would call a physical medium, and we witnessed wonderful manifestations under his mediumship. At one seance we were told by the spirits that if we would invite about a dozen skeptics, men of science and of thought, they, the unknown intelligences, would give us a surprise.

We did so, and had lawyers and bankers, medical men, and men of science, priests and unbelievers. The seance was held in a large dining room in my house. As master of ceremonies I laid down the conditions.

Of course, it must be remembered that we were only investigators ourselves and new to the subject, but we acted upon advice given us by the controlling spirits. The seance was to be held in darkness, and consequently we sat under test conditions. We sat

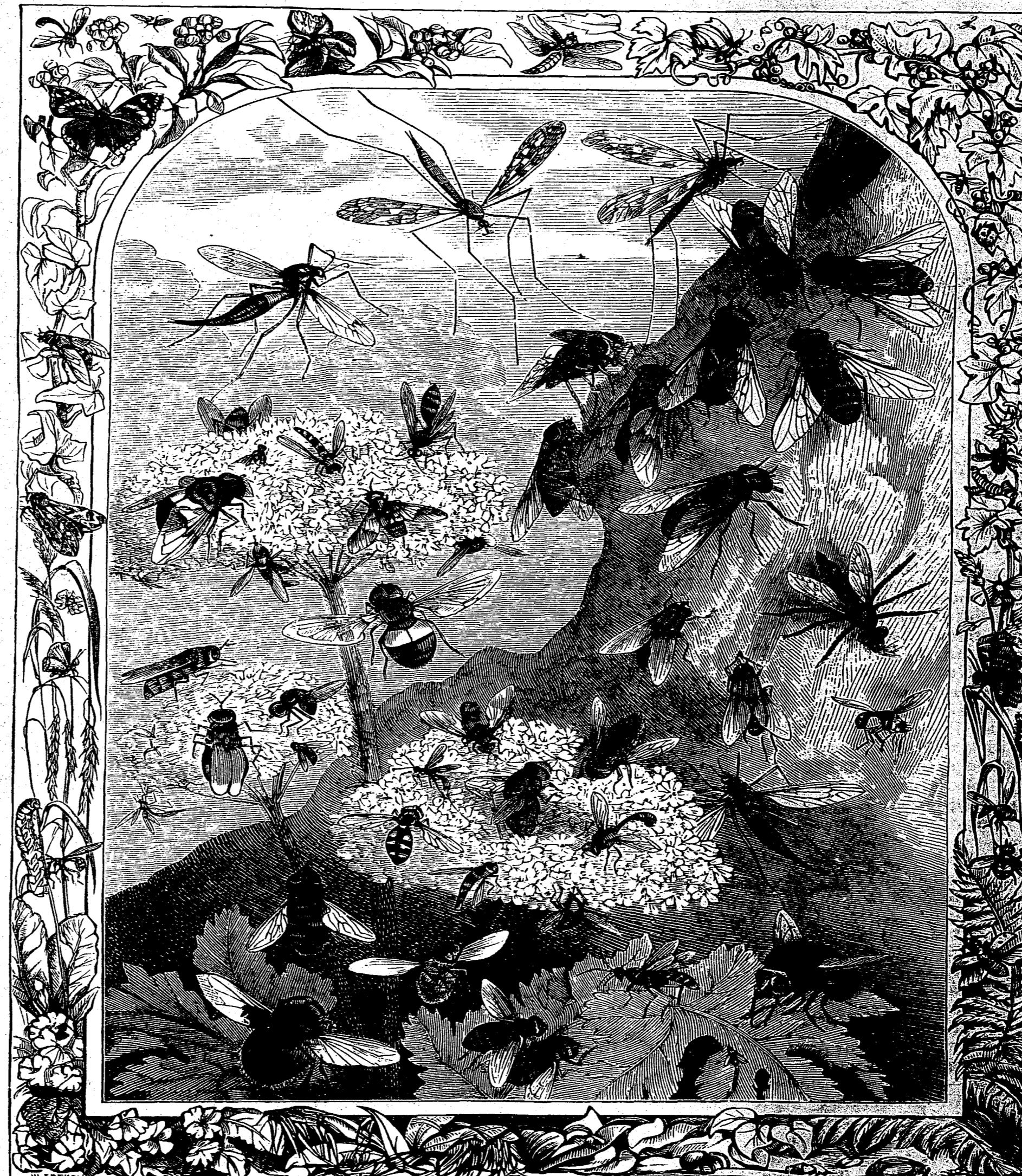
around a large square dining-table, a Spiritualist having on each side of him a skeptic; hands were to be held, and feet touching each other. We were to be as passive as possible, and only one speak at a time, to ask questions. We desired all the strangers to throw aside all prejudices if they had any, and enter heart and soul into the sub-

ject. The linked hands were not to be loosed unless they spoke. A German melodian was placed upon the table, the door was locked and key put in the pocket of a skeptic. The light was put out, and we commenced by singing an old favorite hymn.

After a few moments the melodian rose up toward the ceiling,

playing, keeping time to our singing.

The room seemed to be filled by a powerful mighty force; then the sweet fragrance of flowers and fruit filled the room; almost everyone exclaimed: "What lovely perfume!" Three raps were given on the table, and when I asked if that was to light up, other three raps



Spring Insects—Armed-Flies, Bee-Killers, Crane-Flies, Gad-Flies, etc.

were given, indicative of "Yes." I lit the gas, and there upon the table was an octagonal-shaped basket, containing oranges, grapes and primula flowers, fresh and in all their bloom.

It is almost needless to say that we were all surprised—Spiritualists as well as skeptics.

A reporter suggested that we hold another sitting, and he asked if the spirits could bring anything from the other room, which was my study, that I knew was positively there at this time.

Lights were put out and we sang again. In about ten minutes three raps were again given to light up. There upon the table was my Italian dictionary and on top of it a small mariner's compass, which I know was in the closet among my books in the back sitting-room, previous to the seance.

A third time we sat, the skeptics still longing for more manifestations. The light was put out and all hands held linked together. Again we sang, when two skeptics declared that the medium was being lifted away from them; but they held on to his hands, and when we lit up, there was the medium sitting in his chair placed upon the table, in a deep trance. This ended the seance for the evening.

After our friends had departed, I went upstairs to my wife's bedroom where she was sitting, as she was just recovering after a long illness. She looked terrified and said that my first wife (for she had seen her photograph) passed by the doorway in the hall and looked in and appeared to scowl at her.

She was a Methodist and did not believe in Spiritualism—in fact, was opposed to it. She said it appeared as if my spirit wife had come down from the attic bedroom, where her two boys were lying asleep.

My first wife had passed away some 12 or 14 months before, leaving me with two little boys. About two months after, I separated from my second wife on account of her ill-treatment of my children.—J. S. in the *Sermon*.

The Mound-Building Nations.

PROF. E. WHIPPLE.

During the generation now closing, a vast amount of speculative interest has been awakened regarding pre-historic nations that once occupied North America. In Prescott's History of Mexico, and later in the admirable historic volumes of H. H. Bancroft, we meet with many interesting details relating to these strange peoples—particularly those most nearly allied to our modern era. And of late years important discoveries have been added from Mexico, Arizona and Colorado which greatly extends our stock of information; all of which is more or less familiar to the general public.

The object of this article, however, is to present an aspect of the pre-historic problem from the standpoint of certain ancient spirits. For a number of years a small circle of minds have met at stated intervals in my home, and have received teachings from a class of ancient spirits—or what purports to be such—who invariably style themselves "The Brothers"—an Order of Masons that existed long antecedent to the time of Hiram Abiff. Within our little circle was a scribe and a seer. The scribe passed beyond several years ago, but left behind over 2,000 pages of

manuscript. The seer is still with us. Teachings of the class I am about to relate are mere incidents in the labors of the "Brothers," who are preparing certain changes that lie in the foreground for the people of earth. That which here follows was given in the Autumn of 1892. I shall simply give the purport—in a much condensed form—of what was spoken through the lips of the seer—Mrs. S. A. Boyd—relating to the Mound-Builders.

Three successive waves of people spread over North America in the prehistoric ages, each of which was organized into seven patriarchal nations, which collectively formed a unitary federation. These patriarchs came from Atlantis, located the nation-cities, and organized the nucleus for the nation-dwellers. But the people who settled and constituted the bulk of the population were from another land. Those who builded three of the nation-cities were called "Idaneans"; and those who settled three others were still another people, not named; while the center-nation was wholly settled by Atlanteans. The three waves, or series, or incursions of people into America, were each separated from the others by long intervals of time, yet each successive wave was organized under the patriarchal form.

The first series of nations were organized at a period so remote, if stated in plain terms, would only excite a smile of derision on the faces of those scientists who are now unearthing a few remains from the last series of nations of this patriarchal race; while the major portion are remains of a much later people who occupied the land. The geographical features and climate of Middle North America were vastly different from what they now are. The Rocky Mountains and Sierras had not yet been raised into lofty ranges, and quite an extent of habitable country lay west of the Coast Range, now covered by the ocean.

The first series of nations slowly spread out from their primal nucleus—the patriarchal cities—attained to national maturity, held their position of balanced equilibrium through many centuries, entered upon a slow decline, and were at last destroyed! Then "A long interval passed and gleamed fitfully."

The second series of nations were founded on the same soil; some of them on the same sites where the former ones had existed. These went through a cyclic career much after the manner of the first series, and were in turn destroyed; and after a gap of ages had intervened, the third succeeded and went through their cycle of growth likewise. The seven nation-cities of the third series were destroyed approximately 30,000 years ago. It was from the traditions they left that the semi-historic Peruvians modeled their admirable social polity, which again was destroyed by the Spanish vandals.

So the third time were the mound-building nations founded on the same or similar sites in North America, and the third time were they destroyed. The first destruction was by great upheavals, which changed the land surface, covered large areas with molten lava, and let the ocean in on thousands of square miles of inhabited land. The second destruction was at the hands of another race, who invaded and con-

quered the country. The third resulted from a very great and widespread convulsion, in which both fire and water were active agents. During the first occupation the country possessed a beauty and fertility almost inconceivable.

The ancient Brothers teach that the three series of nations here outlined bore a most important and significant relation to that prospective social equilibrium which they are assisting to establish on the earth. The three series are preliminary to a fourth term, which signifies balance, completeness, and permanence in the structure of the social commonwealth. At the end, or termination, of each of the three preliminary series I am here speaking of, the ancient Brothers extracted an essential, or *seed portion*—a subtle aromatic essence for the preservation of the race-type—and deposited it deep in the soil, there to rest in potential form until the rounding out of that "fourth term" should arrive, which is now here! In like manner they involved a seed-portion from the second and third series of nations. These were seed-bearing or pivotal nations, through which the race has advanced toward the final completion of its structure on earth. Most of the historic nations have been "pewter spoons," broken series, of mixed composition, bearing no seed of that higher potency which the Builders will rise in the construction of the new. T. L. Harris names this essential, or seed portion, left over from a preceding race, "spirits of the primitives."

Now, in the final building of that permanent kingdom on earth, which the prophet-seers have seen in vision, the Ancient Brothers take up those precious seed deposits and incorporate them with that fourth term, or universal series—which is the full and rounded series in their completeness—that will no more suffer break of continuity, but yield its golden fruitage throughout an interminable succession of seasons, in which no Winter or death, as now known, can enter. The chief corner of the new structure will be the apex-stone, five-cornered—the stone which the old builders rejected! That fourth term is now being filled out in its invisible degree. The Brothers are taking up those "seed-deposits" from the old race sepulchres and placing them where they will again renew their types in the many-roomed mansion of the New—the New, already appearing while the timbers of the Old are creaking and groaning ere they finally fall!

Brigham Young builded wiser than he knew at Salt Lake City. Three times he planted his standard there in the remote past, as patriarch over a people; and in his recent career he planted his standard there again, preliminary to a final adjustment of his portion of labor. True, his people, recently gathered there, are not of the type of those who dwelt there in the bygone ages; neither was his social polity the same. Nevertheless, the Mormons are the unconscious and involuntary guardians of that precious aromatic wealth left in the soil from the old race, which is essential to the constructive labors of the Brothers. Our earth has now arrived at a point analogous to a territory about to acquire Statehood; it is about to enter the "Brotherhood of Planets," to henceforth bear a far different relation to the cosmic mechanism than it hitherto has done.

Altruistic Deity.

T. H. B. COTTON.

The naked truth told in the simplest fashion carries the strongest proof of its own genuineness. As a specimen, the following from the pen of E. P. Powell in the *Arena* for April furnishes a fine illustration. "Man got away from the monkey by his power to make and use tools. He goes back to the ape when his hands become encased in gloves and his brain ashamed of honest toil." If there is one truth more self-evident than another avert the coming reform, that truth is neatly set forth in the above quotation. It deserves a place over the door of every household in every land where houses are found. Spiritualists, at least, should see that it is placed in letters of gold over every rostrum of temple and hall where our glorious gospel is proclaimed.

Spiritualists, above all other people, are constitutionally adapted to receive and welcome truth as fast as the demonstration of the same seems to warrant its appropriation. When I say Spiritualists I am speaking of the genuine type—none others; those whose advanced thought and general unfoldment entitle them to the distinguished honor of being rightly termed altruists; for the clarion note of altruism has been sounded in our midst. Our journals, one after another, have wheeled into line. The cry of co-operation is heard on every hand. Its voice gives no uncertain sound.

Every good Spiritualist is a soldier tried and true. As a soldier, after the battle, is ever ready to divide the contents of his canteen with a suffering comrade, and all the more so because of existing emergency, so the altruist of today, whether technically a Spiritualist or not, looks forward with supreme longing for the approaching day when the dominant joy of those who now have abundance of financial power will expend itself in the happy contemplation of their own glorious example—that of having become altruists in fact as well as in name. Few, indeed, as yet have taken the actual step. The very name of Leo Tolstoi is music in the ears of loving angels! How many names so soon to become historic will deserve a place with his "on the top central arch of the Temple of Fame?" Ah, truly their name is legion, but their life is obscure! Their souls are noble, but their lights shine dim from the centers of their restricted horizons.

What an opportunity, at this particular moment, to cover one's name with glory, by heading the list of that train of shining ones whose lives are devoted to the demonstration of the fact that they, at least, do love humanity more than they love their gold!

Is it possible that there is no other way to learn the lesson of human sympathy except through the experience of extreme suffering? The answer of Nature whispers in solemn silence. This silence is broken by the stifled sigh of that husband and father who gazes upon the prospect of famishing wife and children, in our own "free" America. It is echoed in the wail of death from our neighbor across the sea, where famine prolongs the death agony of millions in the unequal struggle with "Fate" that laughs in the teeth of the horrified beholder! What is it that stands in the way of instantly dissolving the picture of this deso-

late prospect of dire distress in our own land, and the speedy relief that should long since have found its way into India?

Again that solemn silence of night replies. This time it is the silence of the sleeping world. Ah, who can measure the import of this dumb silence, broken by myriad voices stilled in death and echoed from the graves of those stricken millions of victims. The *incense* of outraged Nature! Oh, the day of reckoning, that day of awakening when the souls of those whose lives have passed thus far in unruffled affluence, shall begin to realize the meaning of that tremendous word, "responsibility!" It introduces us to a hell infinitely more pungent than that of the old orthodoxy; for now we well know that a literal fire so hot as that was described to be would instantly consume the nerves of any physical body subjected to its power, and thus the pain would be but momentary; whereas the torture of the stricken soul is prolonged indefinitely. When we are newly awakened by the still, small voice of conscience; when the sweet angel of reflection comes and bids us look anew into the mystery divine, to-wit: the lesson of our own experience, then it is that we begin to realize that we, too, must share in this responsibility.

That old question, ever new: "Am I my brother's keeper?" brings its own answer. That answer is forever in the affirmative. The realization of that affirmative answer is the rebirth of consciousness in man. The ground has, then, been well prepared. The seed of happiness has been sown. A new prospect now rises in the distance—that of the sublime possibilities looming up before the eye. This prospect brings a charm to life that mitigates the torture of the soul. Happy is the man or woman to whom this new birth comes before the shuffling of this mortal coil cuts off all opportunity, making the journey up the steep of progress a hundredfold more steep and irksome!

I am, then, my brother's keeper. I am responsible for all the misery, woe and suffering of my fellowmen, whether at my very door or in the remotest quarter of the globe, just to the extent that it is in my power, directly or remotely, to alleviate and prevent this misery, suffering and distress. Altruism, in its essence, expresses itself in a willingness to contribute of our substance, our energy, our knowledge, for the benefit of our fellowmen wherever found who stand in greater need of certain of these blessings than do we ourselves. Heretofore the work of the reformer has been almost wholly restricted to preaching—telling others what to do. I must henceforth live to demonstrate the truth of the proposition that the labor with one's own hand is the one grand privilege that makes life worth the living.

To truly live is to live in love. To truly love is the crowning glory of existence. The proof of love, and the only test to me henceforth worthy of the name, is that devotion which expresses itself in honest toil with this hand, as occasion may require and opportunity permit. *Labor omnia vincit.*

San Francisco, Cal.

Man and His Destiny.

Dr. Pitzer says: "The subjective mind is a distinct entity. It

occupies the whole human body, and, when not opposed in any way, it has absolute control over all the functions, conditions and sensations of the body. While the objective mind has control of all our voluntary functions and motions, the subjective mind controls all the silent, involuntary and vegetative functions. This subjective mind can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the use of ordinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the subjective mind. It never forgets anything. It never sleeps. It is capable of sustaining an existence independent of the body. It never dies. It is the living soul."

"He breathed into his nostrils the breath of life, and man became a living soul." When a spark of life is struck, a new spirit-center established, that entity has the right, as well as the power, to attract from the elements, earth, water, fire, air, particles wherever with to give physical expression to the thought that animates the center, and what is it that my soul desires? We face the God of the Sanctuary as we ask. Are my aspirations lofty? Do I desire grand gifts? Do I hunger and thirst after righteousness? Am I not a magnet? Yes; but ah! Ye Gods! my soul sinks as I take an inventory of my possessions. My very own.

A rush of thought reminds us of the gorgeous splendor of a stellar world designed by thought and held in space by the law of attraction. While I, an architect and designer as well as magnet, have drawn from the great storehouse materials of such an inferior quality. But then my plan required only these; but by the great God through which I live, move and have my being, I shall alter my plans. I shall plan for a Temple that shall be a fit storehouse for the fruit of the Spirit. The fruit of the Spirit is love, joy, peace, etc. Now I want all these, and henceforth I shall have them; henceforth I shall turn my attention to fruit; henceforth I shall desire only grand gifts—love, joy, peace. I may have all these, and still have all material wants supplied, for Love has folded up pages and pages of musty creeds, and written thereon: "Love thy neighbor as thyself."—*The Realm, Toronto, Canada.*

Truth Shall be Established.

To THE EDITOR:

The term "unbeliever" is applied by certain sectarians to those who repudiate the supernatural theories of the so-called "orthodox" or traditionalists. The latter ignore Paul's dictum—"Prove all things and hold fast that which is good"—and denounce those who refuse to accept their conceptions. They have persecuted the noblest and best of God's servants, and since the birth of Christ have, it is estimated, destroyed 25,000,000 persons by holy wars, inquisitions, burnings, roastings, by torture and assassination. Great religions like Buddhism and Judaism have not persecuted, although the former is nearly 500 years older than Christianity and far outnumbers it in adherents. The teachings of the Nazarine, while defective in not

prohibiting the use of intoxicating beverages, does not warrant these worse than barbaric persecutions.

The so-called orthodox wholly ignore prophets who repudiate the demoralizing dogma of the atonement. "I, even I, am the Lord, and beside me there is no Savior," was the dictum of a Judean prophet. We command to those belated sectarians the wise and inspiring teachings of Buddha: "He who harbors in his heart the love of truth will not die, for he has drank the waters of immortality." Several hundred years later Jesus said: "The truth shall make you free." As illustrating the beneficent character of the great Oriental cult, Buddhism, the following is in point: "Never will I seek or receive private, individual salvation, but forever and everywhere will I strive for the universal redemption of every creature throughout all worlds."

The self-commendation of Paul and his ignoring the "unsaved" ill compare with Buddha's noble dictum.

QUAKER.

The Power of Thought.

JOHN F. MORGAN.

Concentrated thought is the key which unlocks the mysteries of life and the secrets of nature. Everything becomes as plain as the noon-day sun, and we are, indeed, masters of our surroundings and become rulers instead of being ruled, by every change in the vibration of the "New Thought" and the "Higher Law." We then become a law unto ourselves.

THOUGHT TRANSFERENCE.

Minds read minds by the use of thought waves. This is a faculty that all persons possess, and by practice it may be cultivated to a high degree. I use it daily in my business and find it is of great advantage, and saves me much useless expenditure of time.

BUILD A NEW BODY.

Every moment of time your body is being built. (I have in the last three years changed every atom and molecule of my body). It is just as easy to build it right as wrong. But if you believe in disease and entertain "negative thought," no power on earth can get you permanently out of disease. Health, happiness and success are natural. You can have them if you will. It is now yours. As soon as you have "faith in them, act them out"—manifest it. "You will have them."

AN INDIVIDUAL BODY.

We must build by the power of thought a body of our own, the same as we would a material house, to inhabit and stop paying rent and feel sure that no one can evict us.

A MANVANTARA AGE

Is supposed to be 80,000 years. At the present time we are supposed to be entering into a new cycle and manavatara of time, when the harvesting of the "Karmic Law" of the planting of the nations for the last thousands of years, will be reaped. If you plant to the winds, the whirlwinds must be reaped.

THE LAW OF OPULENCE.

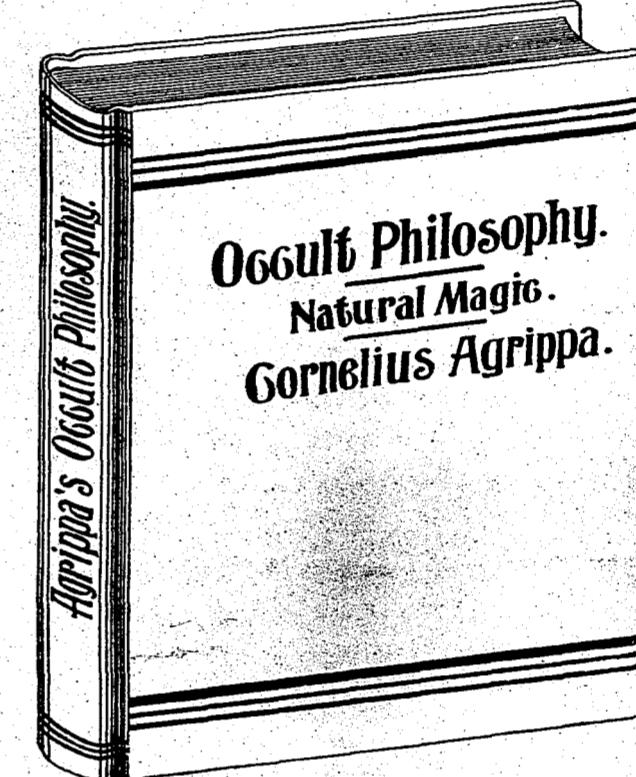
There is in the mind a faculty, which, if it receives the correct impression, is able to correct the mental and physical life of a person and produce a manifest impression on his environment, the secret of which is conscious and concentrated attention under direction of the will of the individual.

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PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

THOMAS G. NEWMAN,
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Assisted by an Able Corps of Special Contributors.

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SAN FRANCISCO, MAY 25, 1901.

Work is plenty to be done, in
the cause of human emancipation.
Find that for which you are fitted
to do—and then do it.

Oil is the coming fuel, and will
soon supplant coal for that pur-
pose. Nature wisely provides for
emergencies. The supply of coal
is getting low.

Mars is clothed with green for-
ests and meadows—so say the
professors who have lately explored it
through the new microscope.

Unconstitutional.—The
Christian Science healers who were
arrested in Milwaukee, Wis., for
violation of the medical law of
that State, have been released, the
Judge pronouncing the law uncon-
stitutional.

**A Mental Science Conven-
tion** will be held in Sea Breeze,
Florida, on Nov. 28, 1901, which
promises to be largely attended.

Smallpox.—The most eminent
living medical scientists, both in
Europe and America, say that it
comes from within and not from
without; that it is no more con-
tagious than the stomach-ache, and
that, therefore, vaccination, aside
from being positively dangerous,
is a colossal humbug!

Some Wiseacres have lately
attempted to "break up" the ab-
sent treatment business. They
were foiled, however, in the at-
tempt with Thomas J. Sheldon and
Helen Wilmans. As a result, the
department at Washington was
flooded with mail sack after mail
sack full of letters from people
claiming to have been cured, and
the man who conducted the inves-
tigation finally embraced Mental
Science, and that ended it.

Love is the only basis upon
which we can hope to build enduring
friendships, or secure any sort
of permanent organization. The
race is now struggling as never
before to realize this truth in all of
its wonderful depth of meaning.
This is, of itself, but an expression
of the longing for brotherhood;
for fellowship; and this awakened
conscience is the very force that
will produce the enlightened in-
tellect that will lead the number-
less organizations of the present
day to understand the folly of
unbrotherly methods and lead
them into one grand brotherhood—
the good of all being the music
that shall sing the world to its
work. All the Liberal and ad-
vanced-thought people of the world
should be united, so as to be able
to demand their rights, and defend
their positions successfully.

Prof. Lodge.—The Society for
Psychical Research has taken a
wise step in electing Prof. Oliver
Lodge to succeed to the Presiden-
tial chair of that body, recently
vacated by the departure to the
higher life of Mr. F. W. H. Myers,
its previous occupant, says the
Spiritual Review. The two men
were close friends, each earnest
students and careful observers.
The high traditions that Mr. Myers
created for the Society by his un-
wearying exertions on its behalf,
will, without doubt, be worthily
maintained by his successor, and
doubtless increased, as well.

Awake! Gird on your strong
armor, O Spiritualists! The ad-
vanced thinkers of the world are
looking to you to lead the van-
guard! They are ready to flock to
your standard, if you will but take
your place and lead them on to
victory! The creeds have lost
their power, and will soon fall to
rise no more. Those who will then
be emancipated will need a Moses
to lead them to "the Promised
Land!" Moses, step to the front,
and lead.

The Difficulty of sustaining a
movement devoted to advance-
thought, when unsupported by a
strong organization, can only be
appreciated by those who have
tried it. Those who ought to unite
and faithfully sustain the Cause,
seem to prefer to segregate them-
selves and dance around their pet
theories or interests—caring not
whether the Cause shall sink or
swim! The great majority do
not stir a hand to uphold the
"workers," but look selfishly to
their own interest or pleasure.

The Sun-Bath Cure is sup-
posed to be the highest cult of
modern therapeutics. Some of the
wealthiest people of the world,
says a Boston paper, are flocking
to Veldes, in the Julian Alps, the
highest and latest shrine of hy-
giene.

Union.—The Spiritualists of
London, England, have formed a
union, and meet once a month
regularly to further their mutual
interests. This plan should be
followed in every large city of
America.

Incompetent Doctors.

So much is being said now
against persons who cure disease
without medicine, that it is re-
freshing to read the following
from the New York *Journal* of
April 26, 1901:

DANGER FROM INCOMPETENT DOCTORS.

The medical profession shows
great energy in attacking anybody
who may appear to infringe on its
exclusive right to fight disease.

We should like to suggest to the
doctors that they interest them-
selves in eliminating from their
own profession members who are
absolutely unfit to have charge of
any life more precious than that of
a croton bug.

We call the attention of medical
societies to the following case:

A little girl, six years old, was
declared by her physician, a well-
paid, prominent man, to be in
great danger of death unless an
immediate operation for appendi-
citis were made. The father asked
for further details. He was told
categorically that the child must
be operated upon immediately or
she would die.

Fortunately, the physician who
gave this advice did not undertake
the operation himself. The child
was taken, in a reclining position,
to St. Vincent's Hospital, in this
city.

After several examinations by
the physicians in charge, it was
declared that there was no appendi-
citis and no necessity of an opera-
tion. The child was merely suf-
fering from an attack of indi-
gestion.

We do not mention the physician
by name. We cannot assume the
responsibility of ruining a man's
career, inasmuch as we lack knowl-
edge to pass upon his case with
absolute certainty. But the medi-
cal associations, if they choose, can
easily secure full details at St.
Vincent's Hospital. They certainly
ought to interest themselves in
correcting such mistakes, and in
limiting the power for harm of
excited, over-stimulated, or ignor-
ant physicians.

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body.

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structive aura, that permeates the
being within and without, and cre-
ates disasters and diseases, and
finally death; while a good thought
generates a conserving, upbuilding
atmosphere that creates health and
happiness and guides and leads
ever in the right direction for the
being's best welfare. — *Universal
Republic*.

The Reviewer.

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can be obtained at this office. When to be sent
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price, for postage.

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will be welcomed by people along
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concentrated that it seems there is
not a word to spare or a word lack-

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Occult students will find this a valuable book to aid them in their studies.

MISS INCOGNITO; a novel by Don Jon, Atlanta, Ga. 321 pages. New York: F. Tennyson Neely Co. \$1.50.

This is a realistic novel, having for its principal character "Dumas, the Mystic," who, in a very strong part, shows the danger of Hypnotism when used for selfish and improper purposes.

It contains 32 chapters and has abundant characters to sustain the interest throughout the intricate windings of the hero, Miss Incognito, both in Europe and America, and several journeys across the ocean. Of course, the hero's labors are finally rewarded by a happy termination. The interest of the reader is kept unflagging to the end.

POEMS OF THE NEW TIME, by Miles Menander Dawson. 169 pages, bound in cloth. New York: Alliance Pub. Co., Life Building. \$1.25.

This is a volume of lyric verse, including Kickapoo River Ballads in character and *kismet*, a lyric drama after a Greek model. It is dedicated to the author's wife. The poems are of a high order—sentimental and elevating.

AUTOEUR DES INDES A LA PLANETE MARS. Price, 25c. Paris: Librairie Spirite, 42 Rue Saint-Jacques.

This is a pamphlet in French issued by the Societe d'Etudes Psychiques de Geneve.

Will Carleton's Magazine for May has good things galore for everybody. It is entitled *Everywhere*, and is published at Brooklyn, N. Y., at 50 cents a year. For sale at all book-stands.

Those mothers who do not read regularly the children's articles in the *Delineator* lose an opportunity for providing happy and pleasant hours for the little ones. These articles are under the care of Lina Beard. The article appearing in the June *Delineator* tells of a straw-ride picnic. Miss Beard not only prepares these articles, but she illustrates them as well.

The Occult and Biological Journal for May contains the following articles: *Gleanings of Eso-teric Wisdom*, *The Two Worlds*, *New Practical Methods*, *Ralph*

Waldo Emerson and Harriet Beecher Stowe, *The Discernment of Truth, Delineation of Character, Esoteric Pub. Co.*, Applegate, Cal. 15 cents.

PSYCHO-THERAPY, or Hypnotic Suggestion in the Cure of Disease, Vices and Abnormal Habits, and as a factor in moral, mental and spiritual development, by Jay Ross Demude, Denver, Colo. \$1.00. For sale at this office.

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JENNIE ROBERTSON.
153 Emerson St., Rochester, N. Y.

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TO EVA.

Don't speak those words again, I pray:
You're growing old, I hear you say.
Your life has only just begun;
Look up and see the rising sun.

Put forth your efforts; grasp the good
There is in life, least understood.
You're growing old. Ah, no! I say;
You've only just begun the day.

'Tis Springtime in your life; just now
With sturdy hands guide well the flow
And till the soil, and plant the seed;
Be sure it's not a poison weed.

Just sow broadcast the seeds of truth;
You'll find in them perpetual youth.
And then, those little seeds of love,
Sow here and there around above;

Until your garden's filled with flowers.
Don't mind those little April showers,
For when the clouds have cleared away,
So fresh the flowers will be all day.

And in this all the secret find
To never grow old. Bear well in mind
That every little seed you sow,
From it a flower, or weed, will grow.

The weeds will make you old and gray;
The flowers bring youth, that long
will stay:

And tho' a hundred years were sung,
Let your song be: I am young, I am
young. EMMA H. PADDOCK.
Los Angeles, Cal.



The Editor is not responsible for the opinions of correspondents.

Who Was Mme. Blavatsky?

It may seem somewhat late in the day to raise this question, but a recent contribution in a contemporary presents a novel answer to the query affixed to this item. The article referred to contains an extract from a letter written by Mr. Leadbeater, the noted Theosophist, in 1885, in which it is said that Mr. Subba Row stated that the real Madame died 20 years ago, i. e., in 1865. After that her body was taken possession of by "an adept," who, when compelled to be elsewhere, had his place taken by two ignorant "chelas"; but, more astounding still, or more ridiculous (?) he adds: "And as no Adept or Chela can enter into a woman's body during times of illness, at such times it had to be taken possession of by a terribly ill-tempered, ignorant old Tibet woman in the place of the adept or chelas, as she was the only female available for the purpose."

The article under notice is contributed by a correspondent over the initials "M. T." and is based on an article upon "Theosophy," by Prof. C. W. Sellin, in our contemporary, *Psychische Studien*, who concludes his contribution in the following words: "To Theosophists in general I would offer the advice that they should employ their time in some useful occupation than in the silly game of Theosophy. Our age is over full of phenomena of degradation; and we really cannot do with Theosophy, which is one of the worst." If Mr. Row's statements are what the advocates of Theosophy call "wisdom," let us remain as a simple Spiritualist.—*Spiritual Review*.

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Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

The Sunday Meetings were well attended—the weather being all that could be desired.

Edward K. Earle, the noted independent slate-writer, has removed to 622 Geary St., and holds his seances there, as well as there giving his private readings.

A Demonstration of spirit return was given at Oriental Hall, 619 McAllister St., last Sunday evening by Mrs. Mme. Young, in the shape of convincing tests and spirit messages. Mrs. Sarah Seal delivered an interesting lecture, and Professors Young and Bothwell-Brown furnished the music.

Whitney Hall was again filled last Sunday evening with investigators in the phenomena of Spiritualism, and they were amply supplied with proofs of spirit return, by Mr. Salisbury, Mrs. Whitney's guide.

Flowers and sealed letters were read as usual last Sunday evening by Mrs. C. J. Meyer at Friendship Hall, 335 McAllister St., to the satisfaction of her audience.

Mrs. Eberhardt entertained her audience last Sunday evening at 3250 22nd St. with spirit messages which were convincing as well as consoling to those assembled.

Mrs. R. S. Lillie of San Francisco gave an inspired lecture at Woodman Hall, 521 12th St., Oakland, last Sunday morning, closing with an improvised poem. In the evening Mrs. Jennie Robinson of San Francisco occupied the platform, giving spirit messages to a large audience, which had assembled to greet her, and to listen to words of comfort from the other shore.

Postage Stamps may be sent to this office only for fractions of a dollar.

The Philosophical Meeting in Occidental Hall last Sunday evening, held under the auspices of the Executive Committee of the State Board, was addressed by Mrs. R. S. Lillie and Mrs. Anna L. Gillespie. The attendance was fair and the interest good. These meetings will continue every Sunday evening with the same speakers until further notice. The Spiritualists should rally to hear these favorite speakers, as they will go East to attend the camps shortly.

Mission Lyceum Entertainment and Dance at Mission Opera Hall, Mission St., between 17th and 18th, on Tuesday, May 28, 1901. Here is the program provided for the occasion: Overture, Miss Alice Helms; recitation, Chas. D. Stacey; vocal solo, Mrs. Norton; xylophone solo, Ben D. Coonly; recitation, Miss Dulcie Mann; symphonique, Miss Isabell Seal and C. H. Blank; vocal solo, Miss Fanue Raymond; recitation, Chas. Cleveland. Admission, 10 cents.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

Mrs. Lida B. Browne writes from Utica, N. Y., that she has been ill during the past Winter, being overdone in getting her book, "Words That Burn," before the public. It is an excellent occult story, and will be read with interest by all the lovers of occult literature, because of the realistic characters which she introduces into the story. It teaches the Spiritual Philosophy in an interesting way. Price, \$1.25. We send it and the JOURNAL for one year for \$2.10. Her many friends on the Pacific Coast will be sorry to learn of her prostration.

Alonzo Coons, who formerly kept a book-store in Oakland, now resides in San Pedro, Cal., and will there give a series of eight lectures on progressive subjects for the benefit of the public library. Mr. Coons has given much thought to the great problems which are to-day confronting the populace. He is a radical and "progressive thinker," and his lectures will be interesting.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

The Hermetic Brotherhood has just concluded an interesting course of lectures on Phrenology, by Dr. J. E. Morton, which, for the past eight weeks, have been occupying the usual Thursday open meetings. On Thursday evening, May 23, Eugène Del Mer, of New York City, will talk on Mental Science. All are invited who are interested.

The Free Spiritual Society on Wednesday at 856½ Isabella St., Oakland, was called to order, and after the invocation by Mrs. Rebecca Stewart, Dr. Palinbaum gave some fine tests, followed by a lecture by Mrs. Stewart on "Thought and Mind," which was highly appreciated by all present. Mr. Preston made a few remarks and closed the meeting. This society is getting ready to apply for a charter at the next Board meeting of the State Association. Vox.

The Science of Sociology, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 18t4

Dr. George W. Carey expects to start on a lecture tour of the States about the 1st of June and may extend his trip around the world. His books, "Biochemic System of Medicine" and "New Name," will still be kept for sale at the JOURNAL office. Those wishing to see the Doctor, or those who may be in need of a supply of the cell-salts of Biochemistry, should call at 204 McAllister St. without delay.

The Ladies' Aid Society held its regular social last Friday evening at Occidental Hall, 305 Larkin St. There was a large company present, and the entertainment was all that could be desired. There was much interest manifested in the souvenirs presented to each person (the cups and saucers used on that occasion). The dance was thoroughly enjoyed by the young people and many of the older ones, and all felt that they had spent a pleasant time.

Loring Hall, Oakland, was well filled on Wednesday evening, May 15, notwithstanding the excitement incidental to the contemplated Presidential visit. The mediums present (Mrs. Smith, Mrs. Stewart and Mrs. Cowell) were at their best, and the audience departed for their several homes contented and happy.

Mrs. Maud Lord Drake held a public seance last Sunday evening at 421 McAllister St.

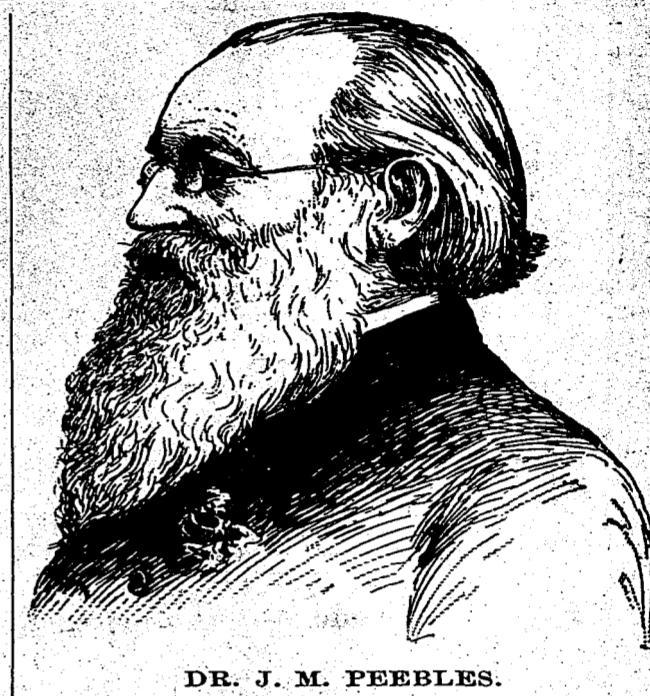


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Oakland.—The subject, "Is Spiritualism Founded on a Scientific Basis?" which has been discussed by the Union Spiritualists at Fraternal Hall for the past six Sunday afternoons, was finally brought to a close on May 19. On a rising vote of those present, the question was decided in the affirmative. The speakers who took part were Dr. Bonesteel, Dr. Anderson, Mr. Binns, Mr. Clarke, Mr. Taylor and Mrs. Stewart. Mrs. Maxwell of San Francisco and Mrs. Amanda Smith followed with messages. The evening meeting was opened by Capt. Stout of San Francisco with an inspirational poem. Mrs. Dr. Stewart followed with many messages of consolation.

Harry Gaze is lecturing in Los Angeles on the theme of "Constant Birth and Death." He advocates physical immortality and has written a book about it. Price, \$1.00. For sale at this office.

Board Meeting.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held at headquarters, 305 Larkin St., on Saturday evening, June 1, 1901. W. T. JONES, Sec.

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Col. Hopkins' Propaganda Fund.

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